

Roohani Daak

(Spiritual Mail)

(Part 01)

Khwaja Shamsuddin Azeemi



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Infertility Issues in Marriage

Question: It has been four years since my marriage, yet I remain childless. I am 22 years old, and my wife is 25 years old. I kindly request you to suggest any remedy.

Answers: Obtain pure linseed oil and store it in a blue glass bottle. If a blue bottle is not available, wrap any blue cellophane paper around the bottle. Place the bottle where it is exposed to direct sunlight throughout the day for a continuous period of forty days. In the event of overcast or cloudy weather, exclude those days from the count and extend the exposure period accordingly to complete the full duration of forty days under sunlight.

The linseed oil, thus energized by blue solar rays, should be applied topically in a circular motion to the lumbosacral region of the spine—specifically at the joint between the hips—both at night before sleep and in the morning on an empty stomach. This method is particularly beneficial for individuals experiencing a deficiency in reproductive germ cells (spermatozoa).

Treatment of Allergies

Question: Two years ago, I caught a cold, and shortly after, red spots appeared all over my

body, and my lips turned blue. The doctors told me it was an allergy and said it was an incurable condition. Eventually, the illness went away, and the marks disappeared. But three months ago, it came back. Now, I experience constant itching all over my body, and in the evening, red marks appear with a burning sensation. This pain continues throughout the night, and by morning, it fades away. However, I also suffer from unbearable itching in my eyes, eyelids, hands, feet, and fingers.

Answer: Despite the gravity and persistence of the condition, its remedy is both simple and naturally accessible. Take well-cleaned fennel seeds (*Foeniculum vulgare*) and keep them stored for regular use. After each meal—morning, afternoon, and evening—consume approximately four *masha* (equivalent to one moderate handful) of fennel seeds. Swallow them whole without chewing, and immediately follow with a glass of lukewarm water. Make it a consistent habit to drink lukewarm water throughout the day, as it supports the therapeutic process.

150 Sneezes (Allergic Rhinitis)

Question: For an entire year, I suffer from a constant runny nose and frequent sneezing,

especially in the mornings, with around a hundred to a hundred and fifty sneezes by evening. The sneezing ceases as the sun sets. My body feels persistently hot, and I experience dizziness and unsteadiness when standing or sitting. A persistent darkness often clouds my vision, and my mind feels numb. I sense my body as hollow and occasionally feel as though I am floating. There is severe burning pain in my neck and back muscles, my memory has declined, and my hair is rapidly falling out.

Answer: Procure 10 kilograms of black chickpeas (*Cicer arietinum*) and have them thoroughly cleaned and ground into fine flour under hygienic conditions. Before each meal—morning, afternoon, and evening—prepare and consume one flatbread (*roti*) made from this flour. Prior to consumption, apply a layer of pure, unadulterated butter to the bread. The flour derived from ten kg of black chickpeas constitutes a complete treatment of your problem.

Melancholy/Depression

Question: I am a married man, and by God's grace, I have never faced any significant grief

or trouble. Yet, despite this, I find myself perpetually sad and restless. My mind is overwhelmed with doubts and uncertainties, and I am often consumed by aimless thoughts and fantasies. Fear and anxiety cast their shadows over my thoughts, and this mental turmoil has taken such a toll on my health that I have become frail and weak. I seek your guidance for a method or practice that can help me rise above this deep state of distress.

Answer: In complete solitude, take a plain white sheet of paper. Starting from one end, continue drawing the symbol (X) across the entire sheet until it is covered entirely. Once the sheet is filled, burn it completely. This practice serves as a comprehensive remedy for your concerns. Perform this exercise consistently for 41 days.

Fingers as a Medium of Attraction/Massage

Answer: In the early morning and just before bedtime, sit in a cross-legged position (*sukhasana*). With both hands, gently rub the face, ensuring that the fingers initially make contact with the roots of the hair on the forehead, and the thumbs gently touch both temples. After this, separate the hands from the face. Repeat the process, continuing for five minutes. This technique not only enhances

the facial attractiveness but also improves the overall structure and tone of the face.

Male Offspring/Conceiving a Baby Boy

Question: I am now again expecting. Kindly guide me with a prayer or ritual that may help me conceive a son. May God always keep you in His blessings. My husband, although generally kind and loving toward me, sometimes undergoes a sudden change, and at times, the situation escalates to the point of divorce. He is quick to anger, while I strive to maintain patience. Could you also provide me with a prayer or ritual that may help alleviate his anger? Furthermore, as he has been married four times before, I wish for him to remain devoted to me and never turn towards another woman.

Answer: After the Zuhr (afternoon) prayer, recite Surah Maryam (Chapter 19 of the Quran) once, then blow over water, and drink the water. Offer the same water to your husband, as well. This practice is said to be beneficial both for conception and for promoting peace and harmony in the marital relationship.

Childlessness / Absence of Offspring

Answer: Never despair of Allah's mercy, for He, the Almighty, is the Master of all things. He possesses infinite power and can bring forth anything He desires, at His will and wisdom. Trust in His divine plan. A remedy has been offered to you, but approach it with unwavering faith and a heart full of surrender. Let your heart remain firm in His grace, and know that with patience and reliance on Allah, no hardship is insurmountable.

Take one pound of black seeds (*Nigella sativa*, commonly used in pickles), wash them with water, and dry them in the sun. Place the seeds in a blue glass bottle with an open mouth and seal it with a strong cork, leaving a quarter of the bottle empty. Before going to bed, perform ablution, recite the verse "**Iqra' bismi rabbika allathee khalaq**" (Read in the name of your Lord who created, created man from a clot) 100 times, blow over the seeds, and seal the bottle. Place the bottle in a sunny location where it will receive sunlight throughout the day. At night, retrieve the bottle, recite the same verse 100 time again, and blow over it once more. Repeat this process daily for 40 consecutive days.

After completing the 40-day period, take a pinch of the black seeds in the morning on an empty stomach and swallow them with water.

Continue this until all the black seeds in the bottle are consumed. Maintain this practice until the entire pound of black seeds has been used up. By the will of Allah, it is expected that before finishing the pound of seeds, you will be blessed with pregnancy. I pray that Allah grants you a healthy, beautiful, and joyful son. Amen.

Internal Fever/ Subclinical Inflammation

Question: Six years ago, at the age of eleven, I fell ill with typhoid. During my sickness, I visited a place where bananas were being distributed. The moment the banana slid down my throat, I suddenly lost consciousness. I do not remember what happened afterward, but when I awoke, I found myself in a hospital. My family tells me that my eyes had rolled back, and my neck had become rigid. Upon my discharge, the doctor informed me that I had contracted tuberculosis of the brain. The other doctors did not provide any further explanation, and the treatment continued.

One day, after waking from sleep, I suddenly felt dizzy and collapsed. My family hurried to lay me down, and in that moment, I experienced paralysis on my left side. Thankfully, through treatment, the paralysis

was reversed, and now I can walk and move around without much difficulty. Yet, when I sleep, I am still plagued by an unusual sensation—my mind spins uncontrollably, my heart races, and it feels as though my bed is floating in mid-air. This overwhelming fear often keeps me from falling asleep. The same feeling arises when I travel by car at night, and for hours, I lose control of my senses. Even after the journey, it lingers, and I feel as though I am still traveling, as if the car ride has never ended.

Answer: When the symptoms of inner fever persist alongside elevated blood pressure, or when consuming a cold-inducing food, such as bananas, triggers a fever that affects the brain, leading to unconsciousness, and the lingering effects of the fever remain, it is imperative to approach the condition with both medical and spiritual remedies.

Spiritual Treatment (in conjunction with medical intervention):

When consuming any beverage such as water, tea, or milk, begin by reciting the following prayer:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

"هُوَ اللَّهُ الْخَالِقُ الْبَارِئُ الْمُصَوِّرُ لَهُ الْأَسْمَاءُ الْحُسْنَى

After reciting the prayer, blow over the drink and then consume it mindfully, inviting spiritual blessings along with the nourishment.

For the physical treatment, acquire *cuttlefish bone* and grind it into a very fine powder. This powder should be placed inside a small paper packet, which you will then place under your pillow. Replace this packet every 24 hours, ensuring that each packet contains one tola (approximately 11.6 grams) of finely ground cuttlefish bone powder.

Inferiority Complex

Question: I suffer from an inferiority complex. I have no self-confidence whatsoever. When I walk, it feels as though my gait is poor... People mock me when they see me. Whenever I interact with someone, I constantly feel that they are superior to me. I am a science student in college, and when someone asks me a question in class or inquiries about my roll number for attendance, I become extremely anxious, and my speech stutters. My throat becomes dry, and no sound comes out. Mr. Azeemi, just the thought of standing in class to answer questions makes my soul feel as if it is fading away. I rarely go out of the house, and I am always filled with despair and sadness."

For Complex of inferiority and nervousness, the color red is very beneficial. Additionally, orange is also used, as it alleviates mental distress and brings peace. Fill a small basket with oranges and place it in your room, focusing your gaze on the oranges for a few minutes each day. Along with this, every morning, stand tall in front of a large mirror and gaze at your reflection. For two to three minutes, slowly repeat the following words in your mind: "Everything is delightful and pleasant, I am not inferior to anyone, I can achieve anything I want." After this practice, walk around the room for a few minutes, then stand in front of the mirror again and repeat the same process. This exercise should be performed three times a day. The treatment duration is approximately 40 days.

Detachment and Caloric Intake

Question: We have comfort and convenience, along with ample wealth to lead a healthy life. However, the atmosphere in our home feels heavy, and the residents appear dispirited. Illnesses and physical ailments have taken a persistent toll on the family members, with one illness following another. There is a constant sense of unease within the household, and the family members

often seem irritable, with minor disputes frequently escalating into heated arguments. An acquaintance suggested that someone may have engaged in paranormal activity against us, causing our unrest. We have tried various remedies on our own and even sought help from practitioners, but nothing has proven effective. I humbly request your assistance in resolving this situation through your spiritual guidance.

Answer: The environment in which a person lives inevitably impact their mind and body. If the environment is free from confusion and mental steadiness prevails, the divine lights within a person are spent more sparingly. These divine lights act as life forces, stored within every individual. The consumption of balanced use of these energies is a hallmark of a healthy life. According to medical Science energy (calories) is both created and consumed constantly. Essentially, a person needs nothing more than basic necessities in this world; it is up to them how much they immerse themselves in worldly affairs.

For example, consider a room with just a bed and another room furnished with a sofa set, cushions, a table, a carpet, etc. The principle is that when we focus on or look at something, its image is reflected on the screen of our

mind, and this process consumes energy. When we are in the second room, the energy that should fuel life is wasted on the sofa set and carpet. Similarly, the energy necessary for life is consumed in the pursuit of numerous resources, maintaining them, and using them, and the monster of progress and status consumes a person, ultimately leading them to the mouth of death.

In order to lead a life filled with joy, peace, and health, it is crucial for a person to cultivate mental detachment. Along with creating space for detachment in the mind, it is also important to dedicate economic resources and means to the service of humanity, to create balance in relation to wealth. This practice will be immensely helpful in attaining detachment.

Human voltage

Question: The condition I am experiencing is such that when I involuntarily close my eyes and look, I see strange things. Sometimes a building, sometimes a human-like figure, and often large, bright eyes, which then disappear. However, I have a strong desire for these eyes to appear again. At night, when I lie down to sleep and close my eyes, I am unable to fall asleep, and I begin to feel a

headache. If I do manage to fall asleep in this state, I feel as though I am traversing a narrow, dark cave. I begin to feel suffocated, my pulse races, and while I want to open my eyes, they only partially open. I remain in this state, unable to scream, and when I try to get up with all my strength, I am unable to do so. Could you please explain why this is happening and how I can overcome it?

Answer: Within the human body, aside from the physical flesh, there exists another body composed of Divine lights and waves. This body has a specific amount of voltage circulating within it. If, for any reason, the flow of this electrical current increases, such situations may arise where this flow is not used in the conscious world. If not utilized, this causes pressure on the nerves, which may lead to their degradation, manifesting in various forms of mental and physical disturbances, as you are experiencing.

To remedy this, you should soak three dates in milk every night, ensuring that you remove the pits before soaking. In the morning, consume the dates on an empty stomach and drink the milk. Additionally, you should avoid foods high in salt and spices. Within approximately fifteen days, your condition should improve.

A Hundred Thousand Desires/Major Depressive Disorder

Question: † has been 27 years since my marriage, and it would not be an exaggeration to say that not a single day has passed in peace. My husband is highly educated and holds a respectable position. By the grace of God, we are financially stable and live in comfort. However, mental tranquility remains absent. None of us is truly healthy. My husband suffers from chronic illness and remains engulfed in fear and melancholy. We have four sons, each with persistent health concerns. I myself suffer from nervous tension and clinical depression. I am a regular reader of your Monthly Roohani Digest. Your command over metaphysical sciences and insight into life's deeper problems never ceases to amaze me. Please help me find a resolution to my sufferings."

Answer: From a spiritual perspective, human nature is inclined to form expectations of others—often of such magnitude that no individual, regardless of capacity or goodwill, can fulfill them. When such expectations inevitably go unmet, a recurring cycle of disappointment sets in, eventually

culminating in chronic depression. The solution, thus, lies not in relinquishing the act of hoping, but in redirecting one's expectations toward the Absolute—the Divine Being, whose authority and mercy are boundless. Should one direct even a hundred thousand desires to Him daily, He possesses the power to fulfill them without constraint.

Human beings tend to seek tranquility in the external world, yet authentic peace is not contingent upon outward conditions. True peace is a sustained and intrinsic state of being, not an outcome of material acquisition or circumstantial comfort. When individuals attempt to find serenity through fictional or illusory means, a conflict arises between the conscious self and the subconscious mind. This internal discord provokes a subtle yet persistent protest from the subconscious, manifesting clinically as psychological distress, anxiety, and depressive symptoms.

At the core of the human constitution operates a non-physical agency—a constantly active spiritual faculty that functions beyond the scope of intellect or emotion. When an individual reestablishes a conscious and sustained connection with this inner agency, the conditions of grief, existential uncertainty, and inner turmoil

gradually dissipate. This agency is the soul (rūḥ), and according to revealed metaphysics, the soul remains perpetually linked to Allah the Almighty.

It is for this reason that individuals who cultivate proximity to Allah—are more likely to experience enduring tranquility. Their psychological and somatic burdens are eased, and the dominance of anxiety and illness over their lives is significantly reduced.

One of the most effective pathways to fostering this proximity of Allah is the practice of Muraqabah (Meditation).

You should also engage regularly in Muraqabah. by the will of Allah, it shall lead to deliverance from all afflictions. Before sleep, close the eyes and contemplate that they are in the Divine gaze—**“Allah is watching me.”**

Abnormal Life / Deviant Lifestyle

Question: My younger brother, who is ten years old, went to Saddar (Karachi) with our mother about a month ago. At the bus stop, he became so terrified by the horn of a bus that his limbs went numb, his throat dried up, and his complexion turned pale. Since then, his throat has remained dry, and he drinks water constantly. He experiences frequent

urges to urinate. Our mother immediately took him to the hospital, but the doctors declared him normal.

However, within a day or two, he experienced the same episode again. Once more, his limbs went numb, his throat dried up. A peculiar symptom is that if a particular song was playing during the episode, he begins to cry upon hearing that same song again. These episodes intensify especially in the mornings—his eyelids become heavy, and the attack begins. He remains in a constant state of fear and holds the obsessive belief that he is under some influence. Because of a sensation of suffocation, he keeps walking restlessly. He complains intermittently of abdominal pain, chest pain, and headaches. His ECG is normal, and both urine and blood tests are also normal. Yet he continually checks his heartbeat by placing his hand on his chest. His heartbeat becomes so rapid that its sound can be clearly heard. We cannot bear to witness his condition.

Answer: Gather numerous peacock feathers and carefully separate the quill from each. From the remaining patterned feathers, inscribe the Qur'anic verse:

"مَا كَذَبَ الْفُؤَادُ مَا رَأَى"

"The heart did not deny what it saw."

(Qur'an 53:11)

Have this verse written by a calligrapher using broad nibs in a double-line script on glossy paper. The space between the double lines should be wide enough to allow the peacock feathers to be affixed within them comfortably. Mount this white sheet onto a black velvet fabric and have it framed. Instruct the child to gaze upon this verse repeatedly at intervals throughout the day and night. In terms of dietary recommendations, increase the intake of sweet foods. Specifically, just before sunset in the late afternoon, give him approximately one-sixteenth of a kilogram of freshly warmed *jalebi*. The *jalebi* should not be cold and must be rich in syrup.

Based on the principle of combining spiritual remedy and physical treatment (*du'ā* and *dawā'*), this therapy, God willing, will eliminate the abnormality within forty days.

Pilgrimage to Ajmer / Spatial Transcendence

Question: I respectfully submit a query for your esteemed response. A well-known miracle of the revered saint, Baba Tajuddin Nagpuri, is recorded as follows: A man once presented

himself before Baba and requested permission to travel to Ajmer Sharif. Baba placed his hand upon the man's hand and said, "Why go to Ajmer? It is right here." At that very moment, the man perceived himself to be in Ajmer and witnessed its sights. Kindly illuminate how such an event was possible.

Answer: To comprehend the principle underlying this miracle, it is necessary to briefly reflect on the human essence and its relationship with time and space. The human self comprises two aspects: the internal and the external. The internal self is a realm of unity (waḥdat) where neither temporality (zamāniyyat) nor spatiality (makāniyyat) exists. In this realm, only three elements of perception exist: the perceiver, the perceived, and the act of perception.

In the external self, the same perception becomes manifest in a concrete form by encompassing both space and time. The inner aspect of a person—which constitutes their essential self—is referred to as the Divine Command (amr-e-rabbī) or the soul (rūḥ). Within this soul, the entire universe and all its movements are inscribed and present.

This can be understood through an analogy. When we stand on one side of a building, we can view only one angle of it. To observe

another angle, we must walk a few steps to a different position. In this movement, both spatiality and temporality come into play. Similarly, to view the London Tower, a person in Karachi must travel to London—traversing thousands of miles and taking several days. The purpose of such a journey is merely to attain a particular visual perspective.

This is the perspective attained through the external self. However, through the internal perspective, one can sit in place and visualize the London Tower. Though weakened by inner limitations, this imaginative sight produces a hazy outline. Nonetheless, it constructs the same angle of vision achieved after a long journey. If the weakness of this inner sight were removed, the dim impression would transform into a clear, radiant vision, fulfilling the same objective as a physical journey.

The essential element is the acquisition of a visual angle—by whatever means possible. Baba Tajuddin Nagpuri, through his spiritual mastery (*quwwat-e-taşarruf*), awakened in the seeker a specific internal perspective and infused the imagined vision with luminous clarity. Consequently, the seeker witnessed Ajmer with the same vividness and

completeness as one would after a physical journey to its sacred sites.

Delinquent Boy / Wayward Youth

Question: My son, though married, has fallen into a state of moral decline, frequently associating with immoral women. Despite all efforts to guide him onto the right path, he remains unresponsive. Now, he is attempting to go abroad. I humbly request your guidance in recommending a spiritual practice (wazīfah) to help him detach from his attachment to this woman, allowing him to abandon the path of wrongdoing and return to righteousness, restoring his relationship with his lawful wife.

Answer: When your son is in deep sleep at night, his wife should quietly position herself—whether seated, standing, or reclining—beside him and recite Sūrah al-Lahab (Tabbat Yadā Abī Lahab) once in full. After the recitation, she should silently go to sleep without engaging in any conversation. This spiritual regimen is to be observed consistently for a duration of forty nights.

Spots Before the Eyes / Visual Floaters

Question: I have developed a strange affliction in my eyes. Initially, I could see two dots in my left eye, which gradually transformed into a web-like pattern. The doctors claim there is no underlying disease, but I experience discomfort in my eyes, and now I find it increasingly difficult to read. Kindly suggest a remedy for this condition.

Answer: Obtain yellow mustard oil and, after extracting it, recite "Al-Haqq An-Nur-الحق النور" eleven thousand times over the oil, performing the recitation for eleven consecutive days. After this, prepare kohl (eye makeup) from the oil and apply it to your eyes nightly before sleep using a silver needle.

Tearfulness/Emotional Numbness

Question: At times, I find myself overwhelmed with tears over trivial matters, yet there are occasions of great significance when my eyes remain dry and no tears fall. Once, when my uncle was leaving for Saudi Arabia, the entire family was bidding him farewell with tearful eyes, but not a single tear fell from mine. I often feel embarrassed in such moments. I humbly seek your advice and will remain eternally grateful.

Answer: After each prayer, recite the full Surah Al-Hashr and perform a supplication upon yourself. This practice will nurture a sense of compassion and tenderness in your heart.

Hemiplegic Migraine/Headache

Question: We, along with our household, hold *Roohani Digest* in deep regard and are sincerely grateful for your efforts in guiding people toward the path of righteousness. I find myself once again writing to you, hoping for your kind assistance. My mother suffers from persistent illness—barely has one ailment subsided when another arises. She frequently experiences severe headaches, at times accompanied by an intense, radiating pain that extends from one side of her head down through the corresponding half of her body, more often on the right. Her temperament tends toward irritability, which becomes especially pronounced when her condition worsens. I humbly request that you prescribe a remedy that might bring her enduring relief from these chronic headaches.

Answer: Take a soft cotton handkerchief and recite the following upon it:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
رَضَيْنَا بِالْقَضِيَّتَا فَأَتُوا بُرْهَانَ أَلْفِ مَرَّةٍ

Then gently blow upon it and tie a knot. Place the handkerchief around the head in such a manner that the knot rests above the auricle. Apply it early each morning, and before sleeping at night, remove it briefly, then tie it again. This practice should be continued for several days. It is perfectly acceptable to remove the handkerchief during ablution or bathing. By the grace of Allah, the Almighty, this remedy shall bring your mother relief from her persistent headaches.

The sky / Obsessive Disorder(Wasawis)

Question: Two years ago, I began experiencing strange and unsettling thoughts. For instance, when I was sitting near an old age fellow whom I deeply revered, an intrusive idea would abruptly enter my mind—such as slapping him—which would immediately distress me. I love and respect such elders deeply, so I would find myself tormented: *Why am I having such thoughts?* I was overwhelmed by anxiety, fearing I might somehow act upon these impulses, though I never did. Eventually, after about two months,

these disturbing notions faded—by the grace of Allah the Almighty.

However, just a few days ago, I felt the same unsettling tendency return. By the mercy of Allah, I perform my prayers regularly, encourage my brothers toward righteousness, and make a sincere effort to avoid bad deeds. People regard me with respect, and I strive to live up to that. Yet I am often troubled, wondering why such thoughts arise in my mind. I consider them to be shayṭānic whisperings (wasāwis), but sometimes I suspect that perhaps someone is trying to harm my reputation through black magic or is disturbing me via telepathy.

Answer: After each obligatory prayer, recite (استغفار) *Astagfirullāh* one hundred times and blow gently upon yourself. Additionally, before sleeping at night, spend ten minutes gazing at the sky.

Intestine /Allah's vicegerents

Question: In your columns, you often state that humans are Allah's vicegerents and representatives. The concept of vicegerency implies that those who hold such a position also possess the authority of the one they represent. If humans do not have the divine

authority associated with Allah's vicegerency, they are merely animals and do not truly deserve to be called human. The central role of humanity is to understand the mysteries of the universe and govern over it. What is your opinion on the teachings that our scholars and intellectuals have been imparting to us for the past fourteen centuries?

Answer: To begin, I am a faqeer(humble individual), and the dissemination of spiritual knowledge is the school of thought I follow. I tend to avoid engaging in contentious or divisive matters. As for the exploration of the universe's mysteries and its underlying principles, the Quran itself testimony to this importance. The significance of studying the universe can be inferred from the fact that, while the Quran contains around 150 verses addressing matters such as prayer(salah), fasting, Hajj, charity, and social issues, it includes a remarkable 756 verses related to the conquest and understanding of the universe.

In Surah Al-A'raf, it is stated: "Do they not reflect upon the creation of the sky and the earth? It seems that their death is drawing near." In Surah Al-Ankabut, Allah instructs: "Say, O Messenger, travel the earth and observe how Allah has created it." In Surah

Fatir, Allah says: "Reflect upon the layers of white, red, and black stones found in the mountains." Surah Al-Baqarah reminds us: "Indeed, in the creation of the sky and the earth, and in the alternation of night and day, there are signs for those who use their reason." In Surah Aal-e-Imran, it is proclaimed: "If you remain firm in your faith, you shall be exalted in this world."

As for the extent of our exaltation in this world, the evidence is visible to all. There is little need for further commentary on the matter.

Operation/ Paranormal Sensory

Question: About a year ago, while lying in bed at night, I suddenly felt a dog approach from behind and leap upon me as if to attack. My husband, who was lying beside me, swiftly rose and struck the dog with his hand. The dog fell and vanished instantly. Nearly nine months ago, I was resting under a quilt in the evening when a lizard crept near my neck and was about to bite me—but just then, my brother noticed it. As soon as he moved to kill it, the lizard disappeared.

Since then, I have developed a heart condition. Doctors have diagnosed that one of the arteries supplying blood to my heart has

constricted. My limbs often feel lifeless, and my entire body seems as hollow as an empty shell. Even a short walk leaves me breathless. Several times a day, I experience a sensation as if something is rising abruptly from my chest to my throat. Doctors suggest surgery, but the cost is far beyond my means. Additionally, I sometimes feel pain beneath my ribs. Doctors believe that a swelling in the intestines may be the cause.

Answer: The condition appears to correspond to a disorder known as *Umm al-ṣibyān*. In this affliction, certain cells within the brain cease functioning properly, disrupting the life-sustaining waves that maintain one's vitality. The impairment in the transmission of these waves gives rise to various manifestations of *Umm al-ṣibyān*, and your symptoms seem consistent with one such variation.

As prescribed in the book *Rūḥānī 'Ilāj* (Spiritual Healing), inscribe the designated amulate for *Umm al-ṣibyān*—



using yellow food coloring and rosewater—on two porcelain plates. Wash the inscriptions with water and drink this water morning and evening for forty days. Alongside this, take *Khamīrah Gāo Zubān*, *Judwār*, and ‘*Ūd ṣalīb* an hour after breakfast and again before sleep. Consuming honey regularly is also highly beneficial in this condition.

Eight Treatments/ Adversity/Conceive /Inferiority/ Marriage /Wisdom/Greed/Nervous System

Answer: Before retiring for the night, observe the clock, and at precisely 11:11 PM, seat yourself facing north upon a wooden stool or platform. Perform ablution (*wuḍūʾ*), omitting the washing of the feet—instead, perform *mash* (wiping) over them. (If the feet are unclean, wash and cleanse them thoroughly prior to ablution. Do not wash them during the act of ablution.)

Upon completion of ablution, stand in the manner of prayer(*salah*), hands folded, eyes closed. Recite “*Yā Wadūd*” once, followed by eleven time *Durūd Sharīf*. Again, recite “*Yā Wadūd*” once, smimilarly followed by eleven

time *Durūd Sharīf*. Repeat this a third time, so that “*Yā Wadūd*” is recited three times in total, each followed by eleven time of *Durūd Sharīf*, making thirty-three recitations in all. Thereafter, step down from the stool. Lay a sheet or cloth upon the bed or the floor, and recline in such a manner that your feet are directed toward the north. Rest both hands upon your chest and gently close your eyes. Now imagine a clear, transparent white bottle with an open mouth placed upon your abdomen, extending from the neck to the navel. This bottle is filled with luminous light. With the full force of your mental focus, set this light in motion within the bottle.

- 1- To get relieve financial hardship, adversity, and distress, circulate yellow light within the bottle for a duration of ten minutes.
- 2- Couples who are unable to conceive despite all forms of treatment should, with focused attention, circulate violet-hued light within the bottle. This luminous exercise should be continued for fifteen minutes.
- 3- Men and women suffering from an inferiority complex should rotate blue light within the bottle. This practice also

serves as an effective remedy for mental weakness and cognitive underdevelopment.

- 4- In view of the growing concern regarding the marriage of women, the following should be observed: The solution to this issue is to first free yourself from the monster of material expectations, then circulate purple light within the bottle for five minutes, followed by orange light for another five minutes.
- 5- Students wishing to deepen their understanding and illuminate their intellect should circulate sky-blue light within the bottle. However, this practice should not be undertaken by anyone below the age of seventeen. Students younger than seventeen should, after the 'Ishā prayer, recite "Yā 'Aleem" one hundred times, preceded and followed by eleven time of *Durūd Sharīf*, and then offer supplication (dua).

- 6- To overcome greed and guard, circulate golden light within the bottle for fourteen minutes.
- 7- To stabilize the nervous system and alleviate neurological exhaustion, circulate blue light for five minutes followed by green light for another five minutes. If the breakdown is related to low blood pressure, first circulate red light for five minutes, followed by deep blue light for an additional five.
- 8- To reduce abdominal bloating and obesity, circulate black light, symbolizing the darkness of night, within the bottle. This treatment should be carried out for fifteen minutes.

Innalilaha wainaelehe rajeoon/ Event horizon

Question: Where do the stations and circumstances of life vanish?"

Answer: What is life? The question has rendered even the most eminent philosophers, intellectuals, and scientists—adorned with the laurels of contemporary progress and achievement—as mere

apprentices before its profundity. Yet, when we engage with the sacred scriptures of the prophets and the divinely revealed celestial texts, we discover the central theme of these unerring texts is none other than *life* itself. What is life? How does it originate, and how does it manifest? And when it ceases to be, what path does it follow toward its end? Alas, it is deeply regrettable that many adherents of religion have distorted the essence of these revelations. Instead of guiding followers towards "spirituality"—the true purpose of divine scriptures—they have convoluted the teachings to such an extent that their original clarity has become obscured.

For instance, some followers of religion have reduced the mystery of existence before birth and after death to the doctrine of reincarnation, while others, relying on these same divine references, have reduced the Merciful and Compassionate Essence of Allah the Almighty to a mere symbol of wrath, fear, and punishment.

Due to the intrigues of such individuals—limited in thought and narrow in vision—the creation of God, instead of uniting upon the oneness of God and the singular message of His messengers, has continued to fragment into disparate religions, sects, and factions.

Yet a time shall surely come when the nations of the world will find themselves compelled to converge upon a single point—and that point shall prove to be the *Qur'ānic Unity*.

Now returning to the original issue—where do the states and stages of life go once they have passed? And if we propose that actions and experiences continue to unfold upon the axis of time, then we must ask: what is the true nature of time?

According to the Divine revealed scriptures, Allah the Almighty has ordained two aspects of life and its circumstances: one exalted (*a'lā*) and one lowly (*asfal*). When we contemplate these two aspects, it becomes evident that the nature of action remains the same in both; what distinguishes one from the other is intention. The Qur'an refers to both these aspects of life as the "*Kitāb al-Marqūm*"—the inscribed book.

Translation: "*And what will make you understand what 'Ilīyyīn (the higher life) is? And what will make you understand what Sijjīn (the lower life) is? It is a written record.*"

In light of modern science, if we liken this phenomenon to a "film," the matter becomes more accessible to the intellect. The sayings of prophets, particularly those of the Prophet Muhammad (P.B.U.H), provide further clarity.

He said, “Do not revile time; indeed, time is Allah.” In other words, time, conditions, and life—all are manifestations of the Divine.

After this brief preface, we may state in general knowledge terms that life, pre-life, and post-death—all of these stages and states are part of the *Kitāb al-Marqūm*, the inscribed Book, or in contemporary terms: a film. Everything that has happened, is happening, or will happen in the universe is inscribed upon the *Loḥ Maḥfūẓ* (the Preserved Tablet). When Allah’s Divine manifestation (*Tajallī*) feeds these inscriptions, they begin to manifest upon various screens.

It is crucial to understand that the *Loḥ Maḥfūẓ* does not operate under the same constraints of time and space as the Arsd or Screen. According to the Divine law of preserved tablet, the inscriptions descend from the *Loḥ Maḥfūẓ*, pass through the *Second Tablet* and the *Barzakh*, and are finally projected upon the Throne (‘Arsh), eventually becoming manifest upon the Earth.

From a spiritual perspective, when we analyze human creation, we discern three distinct Platforms (or "screens") that manifest in the process.

1. The first screen descends inspirations and abstract notions (*wāhima* and thoughts).

2. The second screen forms impressions and inner images (*taṣawwur* and perceptions).
3. The third screen gives rise to tangible forms and manifestations.

Just as these impressions descend through these three stages, they also return through them, ultimately rejoining the *Loḥ Maḥfūẓ*. In essence, the entire span of life—its events, situations, birth, and death—is but a single, continuous film inscribed on the preserved Tablet.

Those individuals who are blessed with spiritual ascension, witness through direct divine observation (*mushahadah*) the profound truth that

“Innā lillāhi wa innā ilayhi rāji‘ūn

"Indeed, to Allah we belong, and to Him is our return".

In this state, they come to realize that all phenomena are manifestations of divine will and mercy.

The Concept of Islamic Attire

Question: I have been an avid reader of *Roohani Daak* for a considerable period. In its true essence, it stands as a standard-bearer of Islamic civilisation, embodying both Sharī'ah and Ṭarīqah. Its study has transformed the patterns of thought of many individuals and alleviated numerous afflictions. At this point, I seek permission to pose a few questions—questions that frequently arise in our daily lives but rarely receive clear, satisfactory, or universally acceptable answers. Consequently, such questions remain perpetually unresolved. One such question is: What constitutes "Islamic dress"? Is authentic Islamic attire synonymous with traditional Arab clothing? Is the shalwar kameez to be considered Islamic dress? Is wearing trousers and shirts, or blouses and skirts, in contradiction to Islamic Sharī'ah? The matter becomes especially pertinent for children raised in non-Muslim countries, for whom local dress is often the norm. When such children don Arab garments or traditional South Asian clothing like the shalwar kameez, they tend to feel awkward and out of place.

Answer: This is indeed a matter frequently encountered in daily routine life, which at times can assume significant proportions. It must be clarified that in Islam, the validity or sanctity of any concept or practice is

contingent upon its basis in the Qur'ān and the Sunnah. Upon careful study, I have not come across any Qur'ānic verse that declares Arab clothing or the shalwar kameez as inherently Islamic dress. Nor have I encountered any ḥadīth that designates a specific style of clothing as exclusively Islamic. However, the Qur'ān, in Sūrat al-A'rāf (7:26), presents the following comprehensive conception of dress:

“O children of Ādam! Indeed, We have sent down to you clothing to cover your nakedness and to serve as adornment. But the garment of piety—that is best.”

The definition of dress articulated in this verse applies equally to men and women. The form and fashion of clothing are influenced by culture, geography, climate, and inherited social norms. Each region of the world has developed its own modes of living due to historical and environmental factors, and naturally, this extends to attire. Thus, Arab garments differ from Chinese, Japanese from English, Indian from Pakistani, and so forth—each community reflecting its own distinct sartorial tradition.

Tailoring and the design of garments are expressions of human creativity, and every creative capacity is, in essence, a

manifestation of the Divine attributes. When human beings utilise these capacities within the bounds prescribed by Allah the Almighty, they participate in the Divine order.

A point worthy of contemplation is this: If a Hindu, Jew, or Christian adopts Arab clothing, does he thereby become a Muslim? Conversely, if a Muslim were to wear a dhoti and kurta, would he be considered a Hindu? Or, if a person—regardless of religion—dresses in Western attire, does that make him Western? Children who are born and raised in English, Indian, Japanese, or Chinese environments naturally adopt the dress of their respective cultures. Does this cultural conformity strip them of their Islamic identity?

I humbly request scholars and jurists to offer their considered reflections on this matter. With due gratitude, we would be pleased to publish their esteemed opinions in the *Roohani Daak* column for the benefit of our readership.

Longing / Desire/Familay Slander

Question: Khwāja ṣāhib, what greater affliction could there be for a young woman than to be unjustly maligned for moral misconduct? Owing to certain familial

matters, my maternal uncle has developed severe misconceptions about me. As a result of these misunderstandings, he has begun to defame me without any justification. If this situation continues, I fear it may lead me into psychological anguish. I earnestly request that you prescribe a spiritual practice (*wazīfah*) that may cleanse his heart of these false impressions, so that every trace of negativity regarding me is removed from his mind. I long for him to love me as dearly as he would his own daughter. Kindly assist me in the fulfillment of this heartfelt wish.

Answer: Each night, before sleeping, recite the following verse of the Qur'ān three hundred (300) times:

وَالْقَتْ مَا فِيهَا وَتَخَلَّتْ

“*Wa alqat mā fīhā wa takhallat*”

“*And she cast forth what was within her and became empty.*”

(Qur'ān 84:4)

After the recitation, close your eyes and bring your uncle's image vividly to mind. Once the visualization is firmly established, symbolically blow upon his forehead in your imagination. Thereafter, speak to no one and retire to sleep in silence.

This spiritual practice should be continued consistently for ninety (90) days. Should there be any days missed due to valid reasons (such as menstruation), they should be compensated afterward to complete the full count. *God willing*, this practice will be a means to the fulfillment of your noble intention.

Blind Love / Uncritical Affection

Question: I am a 14-year-old student in the seventh grade, and I have developed profound feelings of love for my cousin. He is 12 years older than I am, and he reciprocates my affection. My love for him is so deep that I wish to marry him. However, it will be approximately six or seven years before this marriage can take place, and the thought of enduring this lengthy period fills me with anxiety. This constant worry has caused persistent pain in my chest, and no medication has provided relief. I do not seek any specific spiritual practice or ritual, but instead, I am in need of a remedy that will help me maintain control over my emotions and alleviate the pain in my chest, as I have become consumed by this love. I am certain that my love is sincere and pure.

Answer: It is advised to reduce the quantity of salt in your diet. Additionally, three times a day—morning, noon, and evening—consume one spoonful of honey, while reciting **Bismillah Sharif** and then the following:

"Yā ḥayyū qabla kuli shay'in, yā ḥayyū ba'da kuli shay'in"

Blow gently over the honey after reciting and then consume it. This practice should be continued for a minimum of forty days to help bring tranquility and relief.

Istakharah (Seeking Divine Guidance)

Question: At first, I was not receiving any marriage proposals. However, through your prayers and the practices you prescribed, I am now receiving numerous proposals. Among them, three seem particularly promising, making it difficult to choose. After much contemplation, I humbly approach you once more to request that you perform *istikhārah* yourself and advise me which among these suitors would be the most appropriate match. Alternatively, kindly guide me to a simple method of performing *istikhārah* myself.

Answer: At night, before sleeping, recite *Yā Muḥaymin* eleven hundred times. Then, blow upon your right palm, lie down on your right side, and place that hand beneath your head. Continue contemplating whether marrying the specific person in question would be appropriate or not, until you fall asleep. Persist with this practice for three nights. Through this process, the right decision will become evident to you.

A Strange Disease / itching

Question: For the past seventeen years, I have been suffering from a deeply distressing condition. Around 3 a.m. each night, I awaken to severe itching that begins below the navel and extends to the thighs. Over the past month, this irritation has also spread to my arms and back, accompanied by red, raised, hive-like welts on the skin, causing intense discomfort. This episode typically lasts for two to three hours and subsides with the sunrise. I humbly request your guidance, both in terms of prayer and remedy.

Answer: Dissolve a piece of *khoya peda* (condensed milk sweet) in water—or if you are diabetic, use (sweetner) as a substitute—and recite "*Kun fa-yakūn*" eleven times over it. Blow upon the water and drink it in the morning,

afternoon, and at night. This practice may also be performed during a flare-up of symptoms. Continue this treatment for twenty-one days.

In addition, each night before sleeping, heat ten grams of finely ground black pepper in one *tola* (approximately 12 grams) of clarified butter (*desi ghee*) and drink it. Refrain from drinking water for eight hours afterward. Perform this remedy for seven consecutive nights only. If *desi ghee* is unavailable, melt a 100-gram cube of unsalted butter to yield the required amount.

Collective Suicide / The Burden of Sensitivity

Question: Driven by inner conflict, I humbly present a brief reflection that naturally gives rise to several questions. I hope you will kindly address this thirst of mine with a concise response—one that may also benefit many among the readers. It seems that throughout history, satanic forces have often prevailed upon the earth, or at least their influence has been more keenly perceived.

Have the unfeeling always outnumbered the sensitive, or has the world been consistently dominated by the indifferent? Does a person of delicate temperament remain afflicted

with restlessness in both this world and the Hereafter? Why are such individuals often compelled toward actions that resemble individual or collective self-destruction? Who bears the true responsibility for this state—the individual, the society, or those in power? And on the Day of Judgment, from whom will accountability be sought?

Answer: It is generally understood that a single match struck in utter darkness dispels the gloom instantly. But to cast darkness upon the brilliance of daylight requires deliberate obstruction—windows must be shut, curtains drawn, skylights sealed, and every crevice covered with care.

The implication is profound: eliminating darkness demands far less effort than extinguishing light. Ultimately, it is the forces of Divine Mercy (Raḥmānī quwwat) that prevail in the world. The entire record of human history bears witness to this truth—whenever satanic and destructive powers have surged forth, they have always met their end, leaving behind only faint echoes upon the scrolls of time. The demise of the tyrants—Shaddād, Nimrūd, and Pharaoh—is inscribed in the annals of history. In recent memory, the fate of the King of Iran offers a vivid lesson: despite

all his might, he died a destitute wanderer, denied even a grave in his homeland.

To possess a sensitive nature is commendable—but one must discern the direction of that sensitivity. If sensitivity leads toward constructive purpose, it becomes a light in this world and the Hereafter. But if it leans toward destruction and the self is estranged from the straight path, it becomes a form of darkness. Light is a symbol of creation; darkness, of destruction. Construction is the hallmark of Divine Grace; destruction, the mark of satanic influence.

Collective tranquility

Question: Khwaja Sahib! I have studied many books from your spiritual order, and possess a vast archive of your writings. From all that I have absorbed, it appears that your mission is to acquaint humanity with a life immersed in tranquility—and to share that serenity with others. While this message resonates clearly on an individual level, when viewed collectively, we witness a world engulfed in turmoil. Each person seems ensnared in some form of inner unrest. The calm of the mind has all but vanished, and a deepening sense of insecurity has cast shadows of sorrow and despair upon the human condition.

Daily, the newspapers report incidents of calamity and the tragic loss of precious lives—bomb blasts, collapsing towers, and beneath them, the crushed bodies of fellow human beings. These horrifying and soul-wrenching reports continue unabated.

I humbly beseech you to offer clarity on these collective devastations as well. Perhaps, through your words, the hearts of nations may awaken, and love, harmony, and unity might reclaim their place—so that the world may once again find collective peace.

Answer: From the tone and substance of your reflection, it is not difficult to discern that humanity today finds itself under the relentless assault of both earthly and cosmic afflictions. On the surface, one may attribute these tragic occurrences to the greed of those who shape our built environments, or to geological disturbances within the earth itself. Though such explanations may carry a degree of rationality, from the standpoint of one grounded in faith, Divine Revelation offers a far deeper causality: that the misdeeds and moral failings of humankind summon forth the calamities of both heaven and earth.

When a people turn away from Divine Law—erasing the boundary between good and evil, and indulging in willful transgression—their

inner certainties begin to erode. Eventually, the faculties of conviction wither away, leaving the heart vulnerable to doubt and delusion. In such a state, a nation succumbs to superstition. Under the grip of such forces, the human psyche is overwhelmed by a multitude of fears and obsessive anxieties—culminating inevitably in unchecked greed and insatiable desire.

This greed leads humankind to a precipice where uncertainty and delusional thinking tighten their hold. At this stage, man becomes estranged from the true joys of life. His existence no longer orbits around the Divine, but becomes anchored in ephemeral, material means. And when the foundation of a society rests solely upon the scaffolding of materialism, a never-ending cycle of disasters unfolds—terrestrial and celestial alike.

Thus, chaos becomes the prevailing atmosphere. People, in countless ways, become ensnared by inner turmoil. Insecurity reaches such heights that a brother begins to fear his own brother; even one's own shadow assumes a haunting form. The sanctity of blood is lost. A man seeks a pretext to destroy his kin—and in the commission of one crime, becomes entangled in a web of many more.

In this downward spiral, the peace of the mind is shattered entirely.

We must never lose sight of the Divine injunction: that Skepticism and uncertainty must not be allowed to take root in the mind. It was this very whisper of doubt from which Adam (P.U.H.B.) was warned to turn away. Yet Satan beguiled him, drawing him into uncertainty and mistrust—and in consequence, Adam was deprived of the blessings of Paradise.

Indeed, it is this corrosion of certainty—this entry of doubt and delusion—that lies at the root of individual and collective ruin.

Um al-Sibyan / Hypotonia

Question: The issue pertains to my sister. My elder sister is married to her cousin, and their first son, born nine months after their marriage, lived for approximately nine months. During this period, the child never gained proper neck control nor responded like typical infants; instead, he would stare upwards. Despite consulting numerous doctors worldwide, all of them assured that the child was perfectly fine. Later, my sister's second daughter developed without any issues. However, now their third daughter, who is

approaching one year of age, is facing a similar condition as the first son. She neither responds nor has normal neck strength. Despite the doctors declaring her condition normal, they predict she will be slower in her developmental milestones. Occasionally, the child cries intensely, and when breathing heavily, she stiffens and turns blue. The doctors have prescribed medication for fits (seizures).

Answer: It is recommended to place an amulet of Um al-Sibyan around the child's neck. The amulet of Um al-Sibyan as follows:



Gently massage the child's entire back, specifically along the spine, with bitter sesame oil in slow, circular motions. Additionally, apply blue-ray oil around the neck joints in circular motions. The massage should be performed while the child is exposed to sunlight. Once the child begins to sweat, wrap them in clothes or a blanket to prevent exposure to cool air. Administer the honey to the child daily morning and evening by reciting Surah Al-Fatiha once and blow over it. Furthermore, regularly give charity on behalf of the child.

Auditory Hallucinations / schizophrenia

Question: Seven years ago, my sister began to experience auditory hallucinations. Initially, we were unable to comprehend the situation fully. She claimed that someone was communicating with her telepathically. For the first few days, we took her to several general practitioners, but none of them could provide an explanation. After three or four days, we sought the help of a psychiatrist. While the treatment led to the cessation of the voices, over time, her anger progressively intensified. She had never been prone to anger before, but following the onset of her condition, she occasionally spoke disrespectfully to elders. This behavior was unusual and unsettling to us, but we refrained from commenting, attributing it to her illness. However, her language deteriorated, and she began using offensive words and engaging in verbal abuse. Currently, her condition has worsened to the point where she becomes physically confrontational over trivial matters. She provokes arguments without reason. Despite undergoing consistent treatment for seven years, and being hospitalized on multiple occasions, her condition remains largely unchanged. She also experiences

electric-like sensations, but the relief is brief, and the symptoms invariably return. Her mind is frequently consumed with disturbing thoughts, and her speech has become increasingly vulgar. She shows no regard for authority, even resorting to physical aggression towards others. Swearing has become a common part of her vocabulary. When guests visit, she may act normally for a short time, but soon, the situation deteriorates, and the guests find themselves embroiled in the chaos.

As a result, visits from relatives to our home have become increasingly rare, and the situation has grown untenable. The persistent atmosphere of conflict renders it nearly impossible for anyone to focus on their studies. Although medical treatment is ongoing, she has once again been hospitalized. Even in the clinical setting, she exhibits confrontational behavior and has, at times, been physically aggressive toward the nursing staff. Prior to her admission, she experienced severe insomnia, often remaining awake throughout the night despite the administration of sedatives. She would repeatedly disturb sleeping family members, occasionally resorting to physical aggression such as striking them.

Answer: On three white porcelain plates, inscribe

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

BISMILLAH-IR-RAHMAN-IR-RAHEEM

الرَّضَاعَتْ عَمَانَوِيلُ

AL-RAZA'AT AMANAWIL

using rosewater. Wash with 2 ounces of blue-ray water and administer it twice daily, in the morning and evening. Continue the psychiatric treatment. Our prayers are with you, and we ask Allah, the Almighty, to grant your sister health and well-being. Ameen.

Internal Ailment / leucorrhea

Question: I am a twenty-year-old B.A student at a local college. Observing the health and beauty of my peers often evokes a sense of inadequacy in me. I have always been physically weak, but my condition has deteriorated significantly in recent months. Upon returning to college after the summer break, my friends were visibly shocked by my appearance and inquired if I had been seriously ill. My limbs frequently become numb, and despite consulting several medical professionals who diagnosed me

with anemia and general debility, the prescribed iron supplements have yielded no meaningful improvement.

Answer: You appear to be suffering from *leucorrhea*. In addition to medical treatment, dietary regulation is essential. Avoid red chili, eggs, spicy food, and excessive tea intake. Instead of continuing with conventional allopathic treatment, it is recommended that you explore Unani medicine. As a spiritual remedy, recite *Yā Hafīzu* one hundred times before sleeping and perform *muraqabah* of green light. Additionally, ask the elderly women in your household to prepare *gond* (composition of various dry fruits) without any added nuts, and consume it each morning with breakfast.

The Illumination of Faith / Headache

Question: I am employed at a petroleum company, where one of my colleagues—an Indian Hindu gentleman—works alongside me. He is of noble character and refined manners. For the past year, he has been deeply distressed due to the prolonged illness of his twelve-year-old son. The child suffers from constant pain in one eye accompanied by severe headaches. Although the intensity of the headache sometimes lessens, the eye

pain remains unrelenting. He has sought medical treatment at several prominent institutes across India, but without any lasting relief. Upon hearing of a spiritual healer in Muscat, we visited him as well, yet found no benefit.

Eventually, in his helplessness, he turned to me and asked if I could assist in any way. I told him that I regularly read the spiritual columns of Khwaja Sahib, through which countless people have found healing and solace. I offered to write to him on the gentleman's behalf, explaining that the guidance provided is rooted in Qur'anic supplications and spiritual discipline. He responded earnestly, "Please write to Baba Ji. Whatever he advises, I will follow wholeheartedly."

I appeal to you with hope and sincerity, trusting that a remedy will emerge from this path. I shall continue to pray for you. It is painful to witness this man's anguish. Perhaps, through this trial, Allah the Almighty may bless even a non-Muslim with the radiance of faith. (Āmīn). The child's name is Rajiv Mukherjee.

Answer: According to the spiritual science of healing through chromatic light and energy, the following regimen is prescribed for Rajiv Mukherjee:

- Administer four kinds of sun ray color-energized water:
 - **Blue ray water:** Morning and evening.
 - **Yellow ray water:** Before meals.
 - **Red ray water:** After meals.
 - **Green ray water:** After meals.

At night, before sleep, each serving of the water should be measured at 2 ounces.

Prepare a 9x12 inch pane of white, baked glass, painted with blue color, and expose the child intermittently to this blue light over a period of 24 hours.

Daily, between the 'Asr and Maghrib prayers—before sunset—feed the child one warm jalebi, generously soaked in syrup.

Recite the Divine Names "Al-Ḥaqq" (The Truth) and "An-Nūr" (The Divine Light) every morning, noon, evening, and night. After each recitation, gently blow upon the fingers and pass them over the child's eyes.

The total duration of the treatment is forty days. Throughout this period, offer two rupees in charity daily.

May Allah the Almighty, in His mercy, grant healing to the child and perhaps open a door to the light of īmān (faith).

The Struggle for Power/Bad Habits

Question: I am becoming disillusioned with life. Despite my repeated efforts to better myself, I have failed. The bad gathering of friends led me astray. Initially, it was pleasurable, but now I find myself in a dire situation. My vision grows weaker each day, my memory is failing, and my willpower has completely vanished. My health, too, has deteriorated beyond recognition. Those who observe me are left in astonishment. I have shared all of this in detail with you, and now, it is up to you to decide whether you will offer guidance or leave me to face the consequences of my actions.

Respected one, had my upbringing been proper, my fate would never have been this tragic. I, along with countless others, including my friends, are unaware of even the most basic of knowledge—such as the number of rak'ahs in the Isha prayer. Yet, we remain well-versed in the latest films, both those recently released and those set to arrive in the coming month. These trivial matters occupy our minds instead of the essential aspects of life. What I wish to express is that if parents took the time

to properly guide their children, teaching them to distinguish between good and evil, people like me would not have gone astray.

In our society, it is a common practice for mothers to leave their children in the care of nannies when they are only a month or so old, while they attend parties and social events. Meanwhile, constant quarrels and animosity between parents paralyze the minds of their children. In the absence of guidance, children resort to seeking distractions either with their peers or through films. Parents, preoccupied with their own issues, rarely concern themselves with their children's activities. The mother blames the father, and the father sees no virtue in the mother. Thus, the child grows in an environment of emotional neglect. I leave the rest for you to understand and reflect upon.

Answer: I have previously written that disputes and conflicts between parents transform the home into a place of turmoil and distress. Children lose their sense of happiness and the belief in a peaceful life, living in fear as their tender minds become susceptible to harmful behavior. Sadly, it seems that no household is free from the power struggle between husband and wife.

My advice to you is as follows: after each prayer, recite "**Ash-Shāfi**" or "**Al-Kāfi**" 300 times, and gently blow over yourself. Furthermore, after the Isha prayer, dedicate fifteen minutes for Muraqabah of green light.

Children /On the Desire for Progeny

Query: It has been eight years since my marriage, yet I remain childless. The household into which I was married has likewise not been blessed with offspring. Despite undergoing extensive medical treatment, all efforts have thus far proven unsuccessful. In a state of deep disillusionment, I now seek your guidance, hoping for a spiritual remedy through which Allah the Almighty may grant me the gift of a child. During a recent visit to a physician, a woman seated nearby remarked rather coldly, "How can you expect children now? Eight years have already passed." Her words pierced my heart.

Response: Following the night ('Ishā) prayer, recite the Divine Name "**Yā Awwal**" three hundred and thirteen (313) times, enclosing the recitation within eleven (11) repetitions of *ṣalawāt* (invocation of blessings upon the Prophet [P.B.U.H]) at the beginning and end. Blow upon water and drink it regularly.

Consume **cabbage** into your daily diet, whether as a salad or cooked vegetable.

Massage the spinal region for twenty minutes with oil exposed to **violet chromatic rays**.

Crush dried pods of *reetha* (soapnut) and prepare **eight tablets**. Upon completion of your menstrual cycle, consume one tablet daily on an empty stomach with water for eight days. During this period, maintain physical and dietary discipline, and on the **eighth day**, engage in conjugal union with your husband. God willing (*Inshāllāh*), this regimen shall be a means for conception.

Treatment for Vitiligo

Question: For the past four years, I have been afflicted with patches of vitiligo on my face. Despite exhaustive attempts at medical treatment, I have experienced no significant improvement. Initially, these patches appeared on my eyelids, but they have since spread to the areas surrounding my eyes and forehead.

Answer: On a **9-inch by 12-inch** piece of glass, apply a slate-colored tint. Upon this tinted glass, inscribe in bold, luminous script the following supplication:

“Qul Huwa al-Mu‘īn, Ya Ma’roof al-Manān wal-Halīm”

قُلْ هُوَ الْمُعِينُ يَا مَعْرُوفَ الْمَنَّانِ وَالْحَلِيمِ

Surah At-Tawbah (9:129).

Place the glass at a distance of **5 feet**, and observe it repeatedly, both day and night. This regimen should be followed consistently for a period of **six months**. In addition to this treatment, consume tomatoes into your diet daily, consuming them in any preferred form.

Negative Thoughts / Bad Habits

Question: By the grace of Allah, I am a Hafiz of the Qur'an and a healthy seventeen-year-old. However, due to the influence of detrimental associations, I have acquired a habit that has compromised my mental purity. I seek to rid myself of this reprehensible habit, but I find myself continually overwhelmed by Satan's influence. Kindly provide me with an amulet or remedy to grant deliverance myself from these vile and corrupt thoughts.

Answer: Such a habit can indeed be overcome through the cultivation of a resolute will. The most effective method for restoring a weakened willpower is through focused concentration. Prior to sleep, perform

ablution and settle in a tranquil space free from noise and distractions. Recite **Durud Sharif** (salutations upon the Prophet) one hundred times, and then, with closed eyes, direct your attention inward to observe the state of your heart. Engage in this practice for thirty minutes daily over the course of one month. Kindly inform me of your progress as you proceed.

Electroconvulsive Therapy / Neuropsychiatric Disorder

Question: Approximately three years ago, I was afflicted with a complex neuropsychiatric condition. During this period, I was administered various forms of sedative and hypnotic medications by a neurologist. Additionally, I underwent twelve sessions of electroconvulsive therapy (ECT). After an extended duration, I gradually recovered through psychoanalytic intervention. At present, however, I am experiencing two persistent concerns for which I seek an effective therapeutic recommendation.

Firstly, my distance vision deteriorated abruptly. When I remove my lenses, I experience general fatigue accompanied by

cephalalgia. Secondly, more than half of my scalp hair has turned grey, and all interventions have proven ineffective.

Answer: Acquire the cranial bone (skull) of a mongoose, and gently rub it over the face and chest at bedtime as well as four times throughout the day.

Widow/ deep mutual affection

Question: Twelve years ago, I entered into matrimony with a widowed. Our bond was marked by deep mutual affection. However, over the past several months, I have observed a disinterested shift in her demeanor, Frequent quarrels have become the norm. At times, I find myself contemplating divorce, yet I feel compelled to remain in the marriage for the sake of our daughter. I humbly request a spiritual practice or therapeutic method that might help rekindle the love we once shared.

Answer: In the bedroom shared by you and your wife, ensure that, aside from the bed and a single table, no other furniture or decorative items remain; remove all superfluous objects. Acquire a vase from the market along with artificial branches made of plastic. Arrange the branches in the vase and place it atop the table. Each day, place a fresh rose —

preferably light pink in color — in the vase, and ensure that the flower is replaced every twenty-four hours without fail.

Additionally, have a large portrait photograph taken of you and your wife together, have it framed, and mount it on a wall where it remains directly visible from the bed. God willing, the issue shall be resolved. Indeed, Allah the Almighty detests divorce.

Childhood Dream / Alleviation of Recitation

Answer: The dream you witnessed in your early childhood has now found its interpretation after a span of forty-one years; it stands actualized before you. To alleviate the impediment, you experience in reciting the Holy Qur'an, it is advised that you engage in the following spiritual practice:

After midnight, position yourself beneath the open sky and recite

“*Waḥlul ‘uqdatam-min lisānī*” (Surah Ṭāhā-27: 20)

وَأَحْلُلْ عُقْدَةً مِّن لِّسَانِي

three hundred times with focused intention. Upon completing the recitation, blow gently upon your chest.

By the will of Allah the Almighty, the difficulty you encounter in Qur'anic recitation shall be alleviated.

Seeking Male Offspring in a Fertile Marital Union

Question: I am the mother of two children — a son and a daughter. However, my husband expresses a persistent desire for additional offspring, specifically male, due to a pronounced aversion toward daughters. Our youngest child is currently seven years old. From a clinical standpoint, both my husband and I have been deemed reproductively healthy. I earnestly seek your guidance through which Allah the Almighty may bless us with a baby boy.

Answer: Recite Sūrah Yā Sīn once after the Fajr prayer, then blow upon a vessel of water. Drink from it yourself and have your husband do the same. By the grace of Allah the Almighty, He shall bless you with male offspring.

Unfaithful Husband

Question: My sister's husband is habitually involved with immoral women and remains absent from home. In addition, his mother and

sisters used to inflict emotional and psychological harm upon my sister. When their mistreatment became unbearable, we brought her our home with her four siblings. It has now been over eighteen months, since then her husband has neither contacted her nor provided any financial support. Despite having a flourishing business and living in luxury, he has abandoned his familial responsibilities. Consider the gravity of the situation: amid rising economic inflation, our father—being the sole income earner and employed in a modest salaried position—is bearing the financial burden of sustaining two households. In stark contrast, my brother-in-law, despite operating a profitable business and enjoying a life of material comfort, has abdicated all responsibilities toward his wife and children, who are now left in a state of deprivation, struggling even to secure their basic sustenance.

Answer: Advise your sister to perform the following spiritual practice: after midnight, she should offer two rakat (nafl). Thereafter, she should recite “**Bismillāh al-Wāsi‘, Jalla Jalāluh**-بسم الله الواسع جل جلاله” one hundred times. After completing the recitation, she should lie down with her eyes closed, maintaining a contemplative focus on her husband’s image as she falls asleep. This practice should be

performed consistently for **ninety consecutive nights**, making up for any missed days due to menstruation afterward. By the spiritual efficacy of this practice, Inshāllah, your sister will become the star of her husband's eyes.

Auditory Impairment

Question: My son faces significant difficulty in perceiving distant sounds, which has become a serious impediment to his academic engagement. Now enrolled in college, he is unable to follow lectures delivered from a distance, resulting in diminished concentration and a general lack of interest in studies. Consequently, he often spends his time loitering outdoors. As he is my only child, I am deeply concerned about him.

Answer: Write the first verse of *Surah Maryam* (19:1), **كهيعص** (Kāf Hā Yā ‘Ayn Ṣād), on a piece of waxed paper. After waking up in the morning, before consuming any food, dissolve the written verse with saffron or edible yellow color in water and have it drunk.

Recite the same verse at night, when the individual is in a state of deep sleep, while standing by his bedside. Recite it once, ensuring that the tone remains steady and that there is a consistent pause between

each word, maintaining a balanced rhythm in the recitation."

Fever

Question: A few months ago, I suffered from fever and attempted to treat it myself, but there was no relief, and my condition worsened. I visited a doctor and underwent treatment for about one months, but no improvement. Following the doctor's advice, I had a malaria parasite test, which resulted negative, and I was diagnosed with typhoid. I was greatly concerned and sought further medical attention. The doctor prescribed antibiotics, which I consumed for almost two months, but during this time, I was advised to avoid bread, and I strictly followed that instruction. After about three and a half months, the fever finally subsided, but I was left with significant weakness. Now, six months later, I am still struggling with this weakness, and none of the treatments seem to work. Sometimes I experience constipation, liver problems, stomach issues, and persistent nervous tension. While some days I feel better, other days I feel much worse. I feel as though I am simply existing in a state of constant illness. About six or seven months ago, I was in good health, and my friends and family often

praised me for it. Before I fell ill, I weighed 135 pounds, but now I only weigh 115 pounds. I used to be energetic, but now I have become irritable. When things don't go my way, I have disturbing thoughts and feel regret. My work is mentally demanding, requiring both brain and eye function.

Answer: You have used potent medications excessively, and since you are somewhat independent and self-reliant, it is likely that you have continued taking medications outside the prescribed instructions. While medications can be helpful, they should always be taken with caution and in moderation. The symptoms you are experiencing seem to be the result of the side effects of the medication. I strongly recommend that you adhere to the doctor's advice during your treatment. At this point, Unani medicine (traditional Greek-Arabic medicine) might be more beneficial for you compared to pharmaceutical treatments.

On three white plates, inscribe with edible yellow ink and rose water:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

تِلْكَ آيَاتُ الْكِتَابِ الْمُبِينِ

الرَّحِيمُ الرَّحِيمُ الرَّحِيمُ

يَا حَفِظُ يَا حَفِظُ يَا حَفِظُ

Then, wash the plates with water and drink the water three times: once in the morning, once in the evening, and once before sleep. This process should be repeated for forty days. During this time, both physical treatment and spiritual healing are necessary for your recovery.

Children's Psychology

Question: My brother, who grew up under my care since childhood after the martyrdom of our father during the partition of the country, has been living with my husband and me since my marriage. Although my husband is compassionate, he has a stern disposition. He subjects my brother to excessive physical punishment, particularly for academic reasons, to the extent that my brother's hands and feet swell and his ears become inflamed from the slaps. I am unable to tolerate witnessing this. We do not have children of our own, and my husband lacks any understanding of children's psychology. As a consequence, my brother began concealing his faults from my husband. Despite much hardship, my brother managed to pass his intermediate examinations, but his

association with a negative social environment led him astray. When he returned home late, I would tell my husband falsehoods, claiming that my brother had already gone to bed. Over time, my brother developed a drinking habit, and despite my efforts to dissuade him, I was unable to stop him. He is now a confirmed alcoholic and possibly engaged in other harmful behaviors as well. He is older now, and I have not arranged his marriage. He also shows no interest in marriage. Even if I were to arrange a marriage for him, it would inevitably destroy the life of the woman involved.

Answer: When your brother is deeply asleep at night, you should sit in your room and recite the phrase "وَمَا السَّائِلُ فَلَا تَنْهَرْ" three hundred times. As you do so, focus intently on your brother's image and, after each recitation, gently blow in his direction. Then, without further discussion, retire to sleep. After a restful sleep, you may converse with him if needed.

Distorted belief

Answer: When an individual's belief system becomes distorted, it gives rise to intrusive thoughts and doubts that lead to a sense of detachment from God, the Prophet, and

religion. These feelings of alienation are involuntary and often uncontrollable. The deterioration of one's belief, compounded by the inner turmoil of conscience, produces a metaphorical, festering wound within the soul, resulting in an anxiety so profound that it surpasses even the most severe physical ailments. May Allah protect us from such trials. To address this, the following spiritual remedy is advised:

Have a tunic made of washed khaddar (coarse cotton) or linen. The tunic should be of such length that it extends one hand's breadth beyond the body, reaching down to the ankles. Additionally, the sleeves should be one hand's breadth wider than usual. In a darkened room (if complete darkness is not available, it can still be performed), wear the tunic and walk for fifteen minutes while continuously reciting the following verses:

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ الرَّحْمَنُ الرَّحِيمُ مَا لَكَ يَوْمَ الدِّينِ

"Alhamdu lillahi rabbil 'ālamīn "Ar-Raḥmān
ar-Raḥīm

Māliki yawm ad-Dīn"

After completing the fifteen minutes of recitation and walking, remove the tunic in the same dark room, fold it, and place it in a

safe, secure spot within the room. This practice should be carried out continuously until the individual's beliefs are corrected. The condition of performing the practice in darkness is crucial for the efficacy of the remedy.

Phantom

Question: It has often been observed that when individuals—predominantly women and, to a lesser extent, men—are possessed by jinn, their personalities undergo astonishing transformations. Their voices change, they display inexplicable strength, and at times, the possessed individual begins to speak a language previously unknown to them. The person may even introduce themselves as a jinn, claiming a distinct identity, and so on. The question arises: why does this occur, and what is its scientific explanation?

Answer: Among the entire human race, there is scarcely an individual who has not, at some point—either in wakefulness or in a dream—experienced the potentialities latent within them. Human senses function in two distinct modes: directly and indirectly. Indirect sensory perception occurs through the physical faculties—eyes for seeing, ears for hearing, hands for grasping, and feet for

walking. In contrast, direct sensory operation refers to experiences during dreams wherein one sees oneself walking, speaking, engaging in activities akin to wakefulness, despite the body being in complete physical suspension.

On rare occasions, these senses begin to function directly even during wakefulness, while the nervous system becomes temporarily incapacitated—sometimes even memory ceases to operate. The phenomenon of *somnambulism* (sleepwalking) serves as an example. However, the matter here is not one of illness, but of the *direct operation of the senses*. During a state akin to a nightmare, a person may arise from bed, change clothes, go to work, perform tasks, return, change again, and fall asleep—all without retaining any recollection of these actions upon waking.

This too is a mode of direct sensory activity. A similar state can be artificially induced through hypnosis, whereby the subject, entirely bereft of personal volition, follows the hypnotist's suggestions with mechanical compliance. Occasionally, this condition is not imposed by another, but arises spontaneously—an individual involuntarily self-hypnotizes. This typically occurs when a particular emotion, inclination, or psychic

demand becomes so intense that it paralyzes the nervous system. The moment this paralysis sets in, direct sensory perception commences.

Due to the intensity of emotion, the senses adopt an adversarial posture. Once the nervous system is incapacitated, the neural centers that house memory cease functioning, thereby dismantling the structure of recollection.

The senses, governed by habitual patterns, construct an internal narrative and project this very tale onto the body. Thus, the individual begins to act it out—declaring themselves to be a jinn, claiming a foreign name, identifying as a witch, and so forth. Under the influence of direct activity, the senses may even reveal information otherwise concealed beneath the surface of ordinary awareness.

Unconsciousness

Question: Approximately five years ago, I took up temporary residence at my paternal uncle's home. On the eve of the 14th of Sha'bān, I slept outdoors beneath the open sky. Although my body rested within the shadow cast by a wall, the moonlight fell directly upon my face and head. That night

was marked by an acute restlessness; sleep remained elusive, and an inexplicable sense of dread lingered.

Upon awakening at dawn, I experienced intense pain in my head, eyes, and legs, accompanied by soreness in the throat. The following day, I returned to my family home. Two days thereafter, the pain recurred with greater severity, culminating in a sudden loss of consciousness. After regaining awareness, I developed a fever accompanied by chills. Despite undergoing extensive medical treatment, and seeking relief through spiritual invocations performed by traditional healers, my condition remained largely unaltered.

In the winter months, I suffer recurrent episodes of pain and fever, while the summer season often brings about spells of fainting. My physical strength has diminished considerably, and I find myself devoid of motivation or interest in daily affairs.

Answer: It is advised to inscribe, three times, the invocation

"Bismillāh al-Raḥmān al-Raḥīm, Ya ṣābūr "

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ يَا صَبُورُ

upon an unglazed clay tablet. The inscription should then be washed with water, which is to be consumed for the period of eleven days.

An Embodiment of Cowardice

The degree to which I have internalized conflict-avoidance has, regrettably, assumed the proportions of sheer cowardice. In any situation where two individuals engage in argumentation, verbal hostility, or physical confrontation, I experience acute physiological distress—my heart begins to palpitate violently. If, however, I find myself directly implicated in such an altercation, my internal condition becomes nearly unendurable.

The most disheartening manifestation of this condition is that I become a veritable portrait of cowardice. My adversary may subject me to public denigration, threats, even vulgar abuse, yet I stand mute—incapable of offering any meaningful rejoinder. And should I, by conscious effort, attempt a response, it is invariably couched in such conciliatory terms that it neither displeases my opponent nor risks escalation—my overriding concern being the avoidance of physical harm. Even in verbal exchanges, my comportment remains excessively self-defensive—so transparently so

that observers immediately perceive it. Consequently, I become the subject of ridicule rather than sympathy. My predicament is simultaneously tragic and farcical—yet it remains inescapably real and in urgent need of resolution. In such moments, I am gripped by an overwhelming sense of helplessness.

Nonetheless, in the aftermath of today's indignity, I have solemnly resolved to confront this internal debility. I am determined to subdue this crippling timidity and to restore a semblance of inner fortitude.

Answer: The solution to your dilemma resides within your own declaration: *"I have resolved to overcome this weakness."* Should you remain unwavering in this commitment, resolution is not only possible—it is inevitable. Furthermore, the integration of regular physical exercise into your daily regimen is advised.

Congestion of Neural Impulses / Recurrent

Seizures

Respected Azeemi Sahib, With deep reverence and a sincere appeal, I present before you a grave medical concern

pertaining to my younger brother, with the hope that you will kindly lend your attention and offer guidance in accordance with your spiritual and scientific insight.

Allah the Almighty has blessed me with two brothers. My younger brother, a Bachelor of Commerce graduate, experienced his first neurological episode three years ago. On the day of the incident, he returned home following the Zuhur prayer. Upon entering his room, he encountered a chameleon and attempted to strike it with a stick. The chameleon evaded, but immediately thereafter, he collapsed and exhibited classical convulsive symptoms—frothing at the mouth, ocular deviation, muscular rigidity, and complete loss of consciousness. Approximately fifteen minutes later, he regained partial consciousness, presenting with hyperemic eyes, acute cephalgia, a lacerated tongue from involuntary jaw clenching, and a dislocated shoulder. This was initially perceived as an isolated traumatic incident. However, exactly three months later, the same constellation of symptoms recurred, confirming the episodic and cyclical nature of his condition. These seizures—accompanied by neurological trauma such as shoulder dislocation and oral injuries—continued to manifest with variable

intervals ranging from three to seven months, sometimes occurring during sleep or in vulnerable states such as bathing. Each episode posed the risk of physical harm due to sudden collapse. Over the years, we sought intervention from all available disciplines—neurologists, general physicians, traditional herbalists, homeopaths, and spiritual healers. The prevailing medical consensus classified the condition as epilepsy, emphasizing its incurability but suggesting pharmacological management. Conversely, some spiritual authorities attributed the seizures to metaphysical causes, such as possession or spirit affliction. However, no intervention yielded permanent relief. Subsequently, he was evaluated at the Aga Khan University Hospital. A battery of diagnostic investigations reaffirmed the diagnosis of epilepsy. Antiepileptic medication was prescribed, which proved effective in suppressing seizure activity for approximately seven months. However, during a subsequent episode, he reported acute abdominal and cranial pain. His eyes turned red, and he attempted to rest. Shortly after rising to attend to a task on the staircase, he lost consciousness and fell onto a cemented surface, precipitating a violent seizure. This episode was particularly severe—accompanied by profuse bleeding from the

ear, nasal cavity, and oral cavity, followed by hematemesis in the form of large clots. He experienced multiple seizures en route to the hospital, where he remained unconscious for over two hours before regaining consciousness after emergency intervention. This time, a novel symptom emerged: dislocation of the right arm (previously unaffected). He was admitted to the ICU for two days and remained hospitalized for an additional three. Though intermittently conscious and able to recognize close relatives, he exhibited severe asthenia due to hemorrhagic loss and reported complete hearing loss in the affected ear. Upon discharge and returning home, he washed his scalp with warm water and went to sleep. Upon awakening, he presented with facial asymmetry: the left side of his face was paralyzed, dental occlusion was impaired, and he was unable to blink with one eye. These signs suggested acute idiopathic facial palsy (Bell's Palsy). Physicians attributed this to vascular irregularities in cerebral perfusion. Nutritional and neuro-supportive injections were initiated, and the dosage of antiepileptic medication was significantly increased.

Answer: Given that this correspondence originates from Karachi, it is recommended

that the patient be brought in for a comprehensive, in-person for assessment. Based on my assessment condition appears to be a form of epilepsy. The bleeding may be attributable to the excessive use of potent medications. The practitioner suggests that the condition is due to the influence of malevolent spirits, afflictions, or jinn. This assertion is not accurate. The index episode—initiated while attempting to strike a chameleon—may have triggered an acute psychogenic and neurological response. The intensity of fear or psychological shock likely acted as a catalyst, activating latent epileptogenic zones within the brain. This resulted in hyper-synchronous neuronal discharge—akin to a neural storm—where cerebral electrical impulses converged in a disorganized manner, overriding the brain's regulatory mechanisms. Such a breakdown in electrochemical homeostasis may be conceptualized as the cerebral equivalent of electrical 'overcrowding' or surge, which in neurophysiology manifests as a seizure. A preliminary telephonic consultation prior to any in-person meeting is advised for logistical and clinical coordination.

Question: I have a profound admiration for beautiful faces, yet an unfortunate irony persists in my case: my own face appears

lackluster, pale, and devoid of radiance. This causes me to frequently experience the neglect of others. It is well-known that prolonged and consistent disregard can lead to a diminishment of one's self-esteem. I ardently wish to transform my face into one that is captivating, attractive, and alluring.

Answer: To address this, inscribe the following words in refined, glossy black ink upon a sheet of white art paper, executed with graceful calligraphy. Once framed, this inscription should be viewed at a distance of three to four feet for ten to fifteen minutes each night before sleep. The inscription is as follows:

فَاَوَّلُ الْقَلَمِ وَذَاتُ الْكَلَامِ

ن	م	ن	م	ن	م
ة	و	ة	و	ة	و

Strabismus (Squint)

Question: I am a student of engineering and suffer from strabismus in right eye, which has led to intense feelings of inferiority. I, too, long to have a distinct personality and become an ideal for someone. Please suggest a remedy.

Answer: Request a family member to assist you: when you are looking straight ahead,

have them gently close your eyes and place a light bandage over the affected eye in a dimly lit environment. While applying the bandage, both the person applying it and the patient must envision themselves standing beneath the Divine Throne (‘Arsh). It is also essential that during this process, the gaze remains aligned—ensuring that the pupil of the eye is centered. Repeating this practice consistently for twenty-one days will help correct the strabismus.

Macrocephaly (Enlarged Cranium)

Question: My elder sister is facing a critical concern regarding her infant son, who was born in the final week of the eighth month rather than completing the full gestational period. At birth, the child exhibited a wound on the spine and a noticeably enlarged frontal cranium. Subsequently, the cranial size has continued to increase at an abnormal rate, while the rest of the body has shown no proportional growth and remains as it was at the time of delivery. Despite seeking medical treatment at various facilities, there has been no discernible improvement. In fact, the cranial enlargement persists progressively. We humbly request that you respond to our query through *Jang* newspaper.

Answer: Obtain an appropriate quantity of sunflower seeds and grind them into a fine, flour-like powder. Administer one-quarter teaspoon of this powder, thoroughly dissolved in two teaspoons of water, to the child three times daily—morning, afternoon, and evening. This regimen should be followed with consistency and focused care. Inshallah cranial dimensions will gradually normalize.

The Esoteric Zakāt of Bismillāh

Question: May the Lord of the Worlds bestow upon you enduring health, and may you be abundantly rewarded—by the grace of the Prophet Muḥammad (P.B.U.H) and his noble progeny—for your selfless and unwavering service to humanity.

The purpose of this correspondence is to seek clarification regarding the spiritual benefits of the Qur'anic verse *Bismillāh al-Raḥmān al-Raḥīm*. I encountered brief references to its virtues in a book, yet the explanation was incomplete and left the matter unresolved. I respectfully request that you elaborate on the spiritual properties of this blessed verse for the benefit of the readership of *Roohānī Daāk*, and further, that you outline the method for performing its *zakāt*. I am eager to engage in

this sacred discipline and humbly seek your permission to do so. May Allah grant us all the grace to follow in the luminous footsteps of the Noble Prophet Muḥammad (P.B.U.H). Āmīn.

Answer: Through the practice of *Bismillāh al-Raḥmān al-Raḥīm*, numerous affairs of the world are brought to completion. When recited over an ailing individual, it has been observed to bring immediate alleviation of affliction. In contexts of economic difficulty or vocational instability, persistent recitation induces a sense of balance, sustenance, and providential facilitation. The verse's spiritual effects are manifold, extending into realms of healing, abundance, and inner alignment with Divine Mercy.

The prescribed method for performing its *zakāt*—that is, the esoteric activation of its latent spiritual potency—is as follows: Select a specific time and location each night, ensuring solitude and stillness. Recite the verse *Bismillāh al-Raḥmān al-Raḥīm* 3,125 times daily. This discipline must be sustained for forty consecutive nights, at the end of which the total recitation will amount to 125,000 repetitions—the numerological threshold traditionally associated with its *zakāt*. If the practice is interrupted on any day, it is

imperative to recommence the entire process from the beginning; for instance, if discontinued on the twenty-fifth day, one must start again from day one. Additionally, offer a symbolic charitable contribution of 11.25 Rs every Thursday evening in the name of Allah, as a gratitude. After the *zakāt* has been completed, if you perform spiritual recitation (*dam*) for someone, instruct the patient to give two rupees in charity.

Inharmonious Marriage

Question: I have reached a point of profound despair and request your response at the earliest, with detailed. I have borne suffering since early childhood and am now twenty-two years of age. At the age of eleven, my mother arranged my marriage to a man who was twenty-three at the time. My husband has shown consistent neglect; whenever I am expecting a child, he abandons the household without providing financial support or basic sustenance. It has now been one year and four months without resolution. I am unable to secure employment, nor do my siblings treat me with kindness or dignity. Society, too, offers no refuge. I now wish that if my husband has no intention of fulfilling his responsibilities, he should at least discharge

the due payment of my *ḥaq mahr* so that I may establish a basic livelihood for myself.

Answer: Maintain punctually five daily prayers. Following the *Fajr* prayer, recite *Sūrah al-Fātiḥah* forty-one times. Within each recitation, pronounce the divine names *al-Raḥmān al-Raḥīm* one hundred times. This spiritual discipline should be continued consistently for a period of ninety days.

At the same time, engage in self-assessment. Consider whether a recurring internal narrative regarding the premature nature of your marriage has inadvertently intensified your perception of your husband's shortcomings. Perhaps you have also internalized the view that early-age marriages are fundamentally flawed, and that entering into matrimony at a mature stage in life leads to greater emotional fulfillment and stability. It is possible that these thoughts have inclined you toward seeking the *ḥaq mahr* as a prelude to remarrying. While it is indeed true that child marriage is not a desirable social practice, once children are born, the ethical responsibility of both parents must pivot toward their upbringing. Sacrifice, in such cases, becomes not only virtuous but necessary. Neglecting this duty can result in psychological underdevelopment and

emotional deprivation in the lives of the children.

Therapeutic for Alopecia Areata

Question: Approximately two months prior, I began experiencing localized pruritus on the right side of my scalp, which was shortly followed by the appearance of a clearly demarcated circular patch of hair loss. Recently, a second analogous lesion has emerged slightly superior to the forehead within the frontal scalp region, likewise resulting in localized alopecia. I am profoundly distressed by this condition, as it raises the alarming possibility of progressive hair loss leading to complete baldness.

Answer: Apply egg oil to the areas of hair loss by gently massaging it into the scalp using the index finger, allowing the oil to be fully absorbed into the skin. With consistent application, this condition—clinically recognized as alopecia areata—may gradually subside.

Cognitive Disarray

Answer: To alleviate the symptoms of mental disarray and recurring intrusive thoughts, it is

imperative to cultivate a routine of physical engagement. In addition to fulfilling daily domestic duties, fostering a profound interest in horticulture, establishing a small flowerbed in your home's courtyard, coupled with dedicated care and attention to its growth, may provide both cognitive and emotional respite. It is also advisable to develop the habit of retiring early to bed, thereby facilitating an early morning awakening. Engage in moderate physical activity, such as walking on the roof. Furthermore, it is recommended to refrain from consuming literature that may heighten emotional susceptibility, particularly novels or texts that provoke intense psychological responses will foster the alleviation of cognitive disquiet.

Solution to Distress

Answer: According to the principle of creation, a wave emanates from the cosmos, entering through the head, dispersing throughout the body, and ultimately being absorbed or "earthed" through the feet. If, for any reason, this wave is not fully earthed, it gives rise to various physical and mental ailments, leading to persistent distress. To rectify this imbalance, it is recommended that individuals—both men and women—sit cross-

legged on raw earth before sunrise. With eyes closed, visualize a wave flowing through your body and into the earth. Perform this practice for 3 minutes. After 21 days, your distress and issues will be resolved.

Chronic dysentery

Question: I have been suffering from a stomach condition and jaundice for the past year. In addition, I also endure chronic dysentery. Occasionally, I experience a sensation of heaviness and burning in my stomach. My nerves are often tense, accompanied by severe headaches and a sense of mental fatigue. My entire body, including my hands and feet, feels as though it is being pricked by pins. When the severity of the condition intensifies, my vision becomes blurred. I have pursued a variety of treatments and continue to do so, yet I have not found consistent relief. Remarkably, I appear outwardly healthy, yet these persistent ailments continue to cause considerable distress. I kindly request a recommendation for a practice that can be followed alongside my ongoing treatment.

Answer: Recite Surah Ikhlas eleven times before sleep, then blow onto the thumbs of both hands. Gently pass the thumbs over your

eyes, placing the right thumb on the right eye and the left thumb on the left eye. Perform this practice consistently for forty days. Inshallah, your described ailments will be alleviated.

Polio Treatment

Question: After three years of marriage, a son was born who contracted polio. Despite trying various treatments such as acupuncture, physiotherapy, and electrotherapy, no improvement was observed. His legs remain thin and weak below the knees, with the knee bones twisted. The doctor suggested iron shoes, stating that it seems impossible for his legs to regain strength. Is there any treatment that could at least enable him to walk? I have become mentally paralyzed due to my son's illness.

Answer: Prepare fourteen pieces of mirrors (from a regular mirror) that are 3 inches wide and 6 inches long. Take a narrow cloth strip of equal width to the mirror pieces and affix these fourteen mirror pieces on it. Hang this strip at the foot of the bed, ensuring that no matter which direction the child faces, he will be able to see his own reflection in the mirrors. Additionally, make two wooden blocks, 6 inches high and square in shape, and place them under the bed's footboard at both ends,

ensuring that the headboard remains higher than the foot. Continue these treatments with sincerity and belief until Allah grants the child full recovery. We believe, inshallah, your child will regain health.

Lack of interest in studeis

Question: I find it hard to concentrate on any task. I cannot focus on studying or anything else, as my mind wanders elsewhere, preventing me from doing things properly. I start tasks with great enthusiasm but soon lose interest, never completing them. Sometimes I feel highly motivated to study, but this enthusiasm fades after a couple of weeks. Similarly, I might immerse myself in prayer or other religious duties, but lose interest just as quickly.

Answer: The imbalance in your mental state likely stems from an unsuitable environment during childhood, which has left deep mental impressions that now cause this imbalance. This internal conflict urges you to gain life experience but, due to this imbalance, results in disinterest and apathy.

For treatment, wake up early each morning, stand in an open area, and look at the sky intently for five minutes. Afterward, feed the

birds by scattering millet in an open space or on a rooftop. Over time, you will begin to see birds coming to eat. Watch them for a few minutes daily before continuing with your day. Continue this practice for two months.

Mysterious Illness

Question: I have been suffering from an unusual and painful condition for about 21 years. My head feels like it's being tightly pulled, with a sensation as though someone is tugging at it. There is a constant ringing sound in my ears. Over the last two years, I have experienced five episodes of fainting—three while awake and two during sleep. During these episodes, my fists clench, my hands curl up, my mouth tightens, and my tongue becomes trapped between my teeth, often getting injured. The sounds that emerge from my mouth resemble those made when slaughtering an animal. I have been seeking treatment for this condition for many years but with little success.

Answer: When a person experiences a seizure, whether it occurs suddenly during wakefulness or while asleep, it stems from the accumulation of vital energies within the brain. These energies become trapped due to an obstruction in their release path. The

pressure exerted by these energies causes the walls of the brain cells to rupture, creating larger openings in certain areas. This leads to an increased directional flow within the cells, ultimately resulting in the depletion of memory within them. Simultaneously, the congestion of this flow becomes so intense that the brain ceases to function. As the brain ceases to work and the pressure intensifies, the nerves are affected, causing convulsions. Consequently, the facial nerves and other bodily muscles undergo contraction. The symptoms described align with epilepsy, a condition that, despite its severity, is not beyond treatment.

Answer: Obtain a 9x12-inch piece of red-painted glass (not a mirror). Place it in an area where it is in your frequent line of sight and gaze at it regularly. Focus your attention on it each time you see it, continuing this practice until you gain confidence that the episodes will cease. Maintain this treatment until full recovery.

Abdominal Pain

Question: Several months ago, I experienced severely ill. While I regained relief from the initial illness, but thereafter beset by severe abdominal distress. I pursued all available

treatments and administered a range of medications, yet none yielded any significant relief. The pain has slightly decreased, but I still experience constipation every four days. The administration of medication provides only occasional and minimal relief, accompanied by severe abdominal pain. Before the onset of this illness, I was in optimal health; however, since its development, the persistent abdominal discomfort has profoundly disrupted my life.

Answer: Take a clean, clear, white glass bottle, wash it thoroughly, and leave it to dry in the sun after rinsing it with hot water. Fill it with distilled water, leaving a quarter of the bottle empty. Seal it with a cork, and cover the entire bottle with yellow-colored cellophane paper. Place the bottle in direct sunlight between 11 AM and 2 PM each day. Half an hour before each meal, take two small sips of the water. Prepare enough water for two days, and repeat this process for one month.

Excessive Sweating

Question: I have been dealing with excessive sweating in my hands, feet, and armpits since birth. My body constantly releases sweat, which makes it difficult to write or handle

objects, as I must place a cloth beneath my hands to prevent smearing. During summer, my handkerchief becomes soaked within 15 to 20 minutes. In contrast, during winter, the sweating is less. Doctors say the problem lies in the sensitivity of the glands near my neck. This explains the excessive sweating I experience. I have observed other sensitive individuals, and they do not perspire in a similar manner. At 26 years of age, When there is no perspiration in my hands, the palms become intensely warm. Many people, when shaking my hand, ask if I have a fever, even though I am perfectly normal. I am desperate for a solution as this condition makes daily tasks difficult.

Answer: Whenever you drink water, recite the following prayer while sipping it:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يَا حَفِیْظُ يَا حَفِیْظُ يَا حَفِیْظُ

يَا وَدُودُ يَا وَدُودُ يَا وَدُودُ

يَا بَدِيعُ يَا بَدِيعُ يَا بَدِيعُ

يَا بَدِيعُ الْعَجَائِبِ بِالْخَيْرِ يَا بَدِيعُ

Additionally, avoid all spicy foods, meat, eggs, and heavy spices for 90 days.

Congenital Mental Disability

Question: My son suffers from a mental disability. While he is able to understand, he cannot speak, and when he walks, he does so with a limp, unable to maintain proper balance. I am a retired military pensioner, and my financial resources are limited. Seeking treatment abroad is not feasible for me. I respectfully seek your guidance on this matter.

Answer: Extract oil from black sesame seeds in your presence, and after reciting "**al-Rizā'at`Amānawīl**-الرِّضَاعُ عَمَّا تَوِيلُ" eleven thousand times over the oil, perform a spiritual invocation. Complete the eleven thousand recitations within eleven days. Starting from the twelfth day, gently massage in circular motions on the joints of the spine and neck before sleep at night and during the day. Additionally, every night before sleep, provide two high-quality dates, cooked in milk. Follow this regimen for ninety (90) days.

Love Marriage

Question: A storm is raging within my heart. I feel abandoned, and this world has become a place of darkness for me. Khwaja Sahib, I have deep affection for a person. He is my first and final desire. Please guide me with a prayer that may soften the hearts of both him and his family, so that I may rightfully become his, with honor and respect.

Answer: At night, after completing all tasks, recite

Bismillāh al-Wāsio jala jalalaho

بِسْمِ اللَّهِ الْوَاسِعِ جَلَّ جَلَالُهُ

100 times. Without speaking to anyone, lie down with the thought of this person in your mind and visualize him while sleeping. Continue this for 90 days. If you miss a day, ensure that you complete the full 90 days, including any missed days.

Jaundice

Three days after the child's birth, he developed jaundice. When he was six days old, we took him to a specialist doctor, who diagnosed a deficiency of blood. Alongside treatment for jaundice, he administered a quarter portion of a blood bottle twice. The child was kept in the hospital for one week,

and we were instructed to return after another week. However, after a week, the child's condition had severely worsened. Blood circulation had increased, and the child began experiencing convulsions. At twenty days of age, while under medical supervision, he fell unconscious and remained so for approximately sixteen to seventeen days. During this unconscious state, he would at times produce strange and unusual sounds. His breathing would stop—that is, it would slow to such an extent that it remained confined to the throat and would not reach the chest at all. This condition would persist for hours on end. Amidst such sufferings, God granted the child health. Yet now, according to the doctors, all the nerves in the part of the brain that governs bodily control have become strained. The impact of jaundice has deeply affected not only the entire body but also the brain. The child now frequently gazes upwards. He stiffens his entire body and at times releases it into complete limpness. He perceives sound as insignificant. He is frightened by even the slightest noise. He often remains fearful even in silence. His head is abnormally small; following the severe illness, the medical report recorded the head size as four inches. Even now, at the age of two and a half years, it remains unchanged.

He moves his hands and feet slightly. When crying, he draws a long breath and turns completely blue. If placed in a walker, he is able to sit. Alongside medical treatment, spiritual healing has also continued. Through the recitation of the Quranic ayah, the vomiting and fever have somewhat lessened—otherwise, these symptoms were persistent. The religious scholars state that the child is under an external influence.

Answer: Upon a gold plate, have the digit 9 engraved twelve times in three rows by a goldsmith. Place this engraved gold plate in a crystal bowl filled with water at the time of the ‘Ishā’ azaan. Let the plate remain immersed in this bowl of water throughout the night. In the morning, remove the plate and give the water to the child to drink, once in the morning and once at night. Continue this practice consistently for three months.

Chronic Dysentery

Question: We are turning to you after extremely severe and prolonged distress. Our child, who is nine years old, remains in very poor and deteriorated health. Stomach disorder, diarrhea, and loose stools are not cured by any treatment.

Answer: According to the method of treatment with color and light, prepare water of yellow rays. On two plates, write with yellow food color and rosewater:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِنَّ اللَّهَ كَانَ بِكُلِّ شَيْءٍ عَلِيمًا

Wash (the writing) with water of yellow rays before both meals, and give it to drink. The dosage is one ounce of water per time. The habit of eating at improper times or eating something constantly is extremely harmful. Use of salt should be minimal. By this treatment, chronic dysentery will, if Allah wills, be cured.

Spiritual guide (Peer Sahib)

Question: We are extremely worried, and the cause of worry is a certain Peer Sahib. The story is such that three days ago, a Peer Sahib entered our home. He introduced himself as spiritual guide of your brother who resides in Multan, and he has requested me to meet you people in Karachi so that I may find a remedy for your troubles."

We invited him inside. At that time, father and all other family members were present at

home. It was morning. Two boys had also come with the elderly man from Multan. One of the boys said, "Our Peer Sahib's method of kashf (unveiling) is somewhat different." Saying this, he listed a considerable inventory of items and said that these things should be brought from the market. Among the items were: seven yards of cloth, one new large steel bucket, one new bed, eight clay lamps, and nails. These items were provided by spending a good amount of money. A bed was set up in a room. Peer Sahib sat on it and began reading something. As soon as he started reading, he fell on the bed. We became worried, fearing that perhaps his soul had departed, but his disciple said, "All is well. Actually, an elder(buzrg) has now entered into him. Ask whatever questions you wish, he will answer."

Upon hearing this, father asked, "What is the reason for my distress, why can't I find peace of heart? Please provide a remedy for it as well." The elder responded: "You made a mistake in your childhood, for which you are still being punished by Allah." As for the remedy, he said, "Bring a black goat into the house as charity and pour its blood into the four corners of the house."

Then mother inquired, "My son has been in Saudi Arabia for the past four years, and he has not yet come to visit us in Karachi—what is the reason?" The other spirit within the elder began saying: "Your son will not come to Karachi. He wants to earn money there and send you wealth, but he has not yet succeeded in this effort." Many questions were asked and many answers were received, but those answers were not definite; rather, they were such that anyone could have given them. Then misfortune befell our elder sister. They called her near and started pulling her hair. We watched all this in astonishment. They pulled out a few strands of her hair, wrapped them in a paper, and told her, "Go outside to the street and bring the dust from under your feet." Sister obeyed the order and presented the dust to him. He put this dust into the packet with the hair, recited something over it, and handed it back to the sister saying, "Whenever any trouble arises, throw this into the air—it will resolve the issue." The modern elder from Multan was served lavishly for lunch. After eating, he began writing amulets. While he was writing, mother asked about his offering (hadiyah). He smiled and said, "Your brother is my devotee, so for you there is no offering." Mother was satisfied.

Now he requested water in the new steel bucket. He dissolved an amulet in water, recited something over it, blew into it, splashed water on the walls, and poured the remaining water over father. We found it very amusing but remained silent due to fear. One amulet was written on deer skin and given to us. After the amulets, he turned his attention to the clay lamps. He wrote different operations (amliyat) on four lamps, joined them with flour, and asked brother to bury them in the courtyard after wrapping them in a plastic bag. The order was obeyed. Then came the nails. After blowing on the nails, he hammered them into the courtyard as well. Having completed these operations, Peer Sahib turned toward brother and took him to the courtyard. He drew a large circle with coal and made brother sit inside it, wrapping him in the cloth brought for the lamps. Four lamps were lit within the circle. Now Peer Sahib started running around the circle. We all watched like spectators. While running, he used a stick to extinguish the lamps. After 15 minutes, this play ended. Peer Sahib, panting, sat back on the bed and said, "This boy is under an influence, and there is an obstacle in his business. I have removed the obstacle in his business." Then again, he fell on the bed, and his disciples said, "Now another elder has

entered into him, and this elder knows the action of evil spirits." This Peer Sahib began saying, "There is an evil spirit hovering over your home." And in this way, he narrated a tale of spirits.

It was quite late at night. During all these operations (i.e., from 9 a.m. to approximately 12:30 a.m.), he consumed lunch, evening tea, dinner, and fruits. Because it was late at night, he said, "We will stay here tonight." We became very distressed because our house is a small house consisting of two rooms. Ultimately, father made some polite excuses. He agreed to leave, but said, "In Multan, my fee is ten thousand rupees." Upon hearing this, father went into a state of near shock. Upon our repeated pleas, he started insisting on two thousand rupees instead of ten thousand. Mother, in a low voice, offered two hundred rupees. He became furious and said, "Not one penny less than two thousand rupees. If I don't receive the money, I will destroy your house through istidraaji action." In short, he gave many threats wrapped in fire. While issuing threats, he got up and went out of the door. Ten minutes later, he entered the house again and said to mother, "Alright, just give two hundred rupees." He took two hundred rupees and disappeared. Please tell us: what field of knowledge is this entire drama related

to? What should we do with these amulets, nails, and lamps? We are feeling afraid. Might he take revenge on us?

Answer: Thank Allah that the matter ended at two hundred rupees. Just as swindlers deceive people and take their money, similarly, this Peer Sahib too displayed sleight of hand through his acts. The amulets he gave are all ineffective. Collect them and throw them into flowing water and do not worry at all. God willing, you will not face any trouble. These days, the practitioners of amliyat have taken the form of a epidemic. Advertisements on walls and highly decorated offices are living proof of it. Innocent and simple people, falling for their deception, waste their hard-earned money. Greed for wealth weakens the strength of belief in Allah, and when belief becomes weak in a person, he starts seeking support. Clever people, in new disguises, fool the creation of Allah and live luxuriously. Remember this: if a person has greed for the world, then he can never be a spiritual person.

A Spiritual guide is not one fashioned by the devotees

Respected Sir, I wish to ask you a significant issue which is a cause of concern for us. I hope that you will oblige by responding from a spiritual and Islamic perspective.

The issue is this: my husband and I live in Karachi, while my in-laws reside in Punjab. My in-laws are uneducated—and those among them who are educated are also adherents of old customs and traditions. One such tradition is that when a child is born, his hair is cut two, three, four months later, or even a year later. And their method is this: they go to the shrine of their spiritual leader—who is a martyr—and there, the child's hair is cut. The entire community goes; they celebrate happily; prepared food and distributed to all present—and at the shrine, the hair is cut. According to my in-laws, if the hair is not cut there, then either the child dies or some calamity befalls the child. And until the hair is cut, the child's mother is not permitted to eat any kind of meat. Also my in-laws narrate that there was a dog with the martyred elder, who, after the martyrdom, sat beside the corpse and kept watch over it. When the heir of the martyr arrived, the dog died. The devotees even built a grave for the dog. And not just one or two—millions of people consider that elder their spiritual leader and visit his shrine, and have all their children's hair cut there.

Whereas my husband and I do not believe in these absurdities. Our beloved Prophet (P.B.U.H) also had the hair of his grandsons cut at home on the seventh day. But the family members say that if this is not done (at the shrine), then the child will die, and so on. Whereas death is in the hands of God. But we are deeply disturbed by these matters. For God's sake, guide us. I request a satisfactory answer from you to this question.

Answer: This notion—that the child's 'aqīqah is completed only after visiting the shrine, or that cutting hair at home causes the child to die—is not correct. There is a Persian proverb:

A spiritual guide does not fly, but the devotee, by composing eulogies in his praise, causes him to ascend.

One point, in the matter of belief, requires greater attention: when a person becomes convinced of something, then it does happen. For instance, if parents and other close relatives mentally accept that harm will occur if a particular act is not done, then harm will indeed occur. But if there is faith in Allah, then no harm will occur. Islam has called toward ending precisely such false beliefs. There were 360 idols placed in the Ka'bah. When the teaching of Divine Oneness was proclaimed, people became afraid—

because in their minds, this satanic doubt had attained the status of certainty: that if the idols were angered, destruction would result. But when this doubt or satanic belief was abolished, all 360 idols were eliminated. No destruction occurred. Rather, the grace of the One Divine Being became manifest.

Neurodevelopmental Disorder

Question: My spouse and I are consanguineously related. Our first child exhibits significant developmental delays; he is not normal and considerably behind for his age, does not speak, and cannot walk independently—he can only ambulate with support. He demonstrates limited comprehension. Medical professionals have indicated that he may never achieve typical developmental milestones. Given our familial relationship, there is concern that future offspring might also be affected. Moreover, the physical strain of constantly carrying the child has begun to cause chronic bodily pain.

Answer: Consanguinity does not inherently determine the occurrence of congenital or developmental abnormalities in offspring. Nonetheless, trust upon Allah the Almighty remains paramount. God willing, future children will be born normal. As a

precautionary measure, both spouses are advised to undergo comprehensive blood testing and forward the reports for review. Additionally, after the 'Ishā prayer, recite “Yā Awwal, Yā Ākhir, Yā ṣāḥir, Yā Bāṭin” three hundred times, then blow upon water and consume it together. A charitable offering of 5.25 rupees should also be made every Thursday.

Leukorrhea

Question: I earnestly wish to be perceived as possessing a complete, aesthetically pleasing, and compelling physical presence. However, my facial features remain juvenile despite my age, and my extremities—including hands, feet, and wrists—appear emaciated. My face is exceptionally thin, and nutrition does not seem to be adequately assimilated by my body. I request that you kindly prescribe a remedy to help mitigate these physical deficiencies. I would prefer not to engage in meditation or therapy involving color and light.

Answer: Seek medical consultation with a skilled and experienced female specialist for the management and treatment of leukorrhea. Upon the resolution of the underlying etiology of weakness, the

restoration of physical health will occur autonomously. Consumption of thermogenic foods and red chili is contraindicated for your condition. Additionally, whenever you drink water, Recite and

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ يَا حَفِيزُ يَا شَافِي يَا كَافِي

"Bismillāh al-Raḥmān al-Raḥīm, Yā Ḥafīz, Yā Shāfī, Yā Kāfī",

blow upon it. Refrain from harboring resentment and reacting with anger to trivial matters.

Paresthesia

Question: I experience persistent discomfort in my abdomen, accompanied by frequent gurgling sounds. When seated, my abdomen contracts inward, and I am unable to remain seated for prolonged periods; attempting to do so leads to pain in my legs, causing them to become numb. Occasionally, I experience sudden pains in my chest, back, or ribs. My abdomen intermittently fills with gas, becoming distended, only to soften after a brief period. I suffer from insomnia, spending entire nights awake, my eyes wide open. I feel overwhelming fear despite the presence of my family members. The sound of objects

falling at night causes my heart to race. My throat remains dry, and I lack the desire to engage in conversation, often remaining silent and melancholic.

Gastric issue

Answer: These symptoms are due to trapped gas (ḥabs-e-riyāḥ). It is recommended to consume 2 ounces of yellow ray-infused water before both meals. Additionally, before drinking any beverages—such as water, tea, juice, milk, or soft drinks—recite “Bismillāh”, followed by "Riyā ḥīn Ma'ā- رباحين ماء" nine times, and blow upon the liquid prior to consumption. It is also advised to avoid fatty foods, red meats, eggs, and excessively spiced dishes. For a more localized and effective approach, seek regular treatment for gastrointestinal distress at a reputable (Greek) medicine center.

75000 Rupees

Question: My mother has been suffering from a chronic illness for the past several years. Medical evaluations have indicated that one of her heart valves is either damaged or narrowed. Six years ago, surgery was recommended, but due to financial

constraints, she was unable to undergo the procedure. Initially, her discomfort was infrequent, occurring once every three to four months. However, as time has passed, the severity of her illness has increased. Currently, she struggles to move around our home with two-room without difficulty. On days when her health is somewhat improved, she can sit briefly to prepare food, but she is unable to sit for extended periods. At times, her condition becomes so debilitating that it results in emotional distress within the household. My father, now retired from government service, has nevertheless sought out medical treatment at costly clinics that we could afford. Every physician has advised that surgery is the only viable solution. In addition to her heart condition, my mother also suffers from high blood pressure, digestive issues, and other internal complications. Surgeons have recommended further interventions, but they are unwilling to proceed with the surgeries until the heart condition is resolved. The cost for the heart valve replacement is 75,000 rupees, with additional expenses for the other surgeries. Even if we sell our property to fund the procedures, the doctors are unable to provide any guarantees regarding the outcome. My mother's constant worrying exacerbates her health issues. Despite being

advised by medical professionals to reduce stress and avoid excessive thinking, she remains preoccupied with familial and financial concerns, which worsen her physical condition. Moreover, her anxiety is intensified by thoughts about my sisters and me. Given these circumstances, we seek spiritual guidance for her healing.

Answer: Faith has the profound capacity to alleviate all afflictions, even those deemed incurable by conventional medicine. I am personally acquainted with individuals who have suffered from severe heart conditions, yet through their steadfast faith and determination, they have experienced remarkable recoveries. These individuals adhered strictly to dietary restrictions, followed medical advice regarding physical activity, and incorporated honey into their daily regimen. While medical advancements have undoubtedly progressed, it is unfortunate that these benefits are often inaccessible to those without financial means. The wealthy may avail themselves of modern medical treatments, while the poor remain excluded from these advancements. True progress should ensure the equitable distribution of benefits for all of humanity. The spiritual treatment I recommend is as follows:

Prepare half a glass of water three times daily, recite

“Bismillāh al-Rahmān al-Rahīm, Ya Ḥayy Qablaḥ Shai, Ya Ḥayy Ba'daḥ Shai”

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ، يَا حَيُّ قَبْلَ كُلِّ شَيْءٍ، يَا حَيُّ بَعْدَ كُلِّ شَيْءٍ

three times over the water, blow onto it, and have your mother drink it. In addition to this spiritual remedy, it is essential to encourage her to remain physically active by walking regularly, gradually increasing her endurance. This will help her regain strength over time. Once the Āyat Karīma is completed, a prayer will be offered for her well-being.

Stagnation in Personal Advancement

Inquiry: Several years ago, I was engulfed in various personal shortcomings; however, by the grace of Allah the Almighty, I have made concerted efforts to overcome them. Alḥamdulillāh, I now find no discernible flaw within myself. Yet, notwithstanding this internal refinement, I am confronted with a continual deterioration of circumstances. Instead of advancement, my trajectory appears

increasingly regressive. What could be the underlying cause?

Response: It is indeed a Divine favor that you were enabled to address and rectify your internal deficiencies. However, to assume that one is now entirely free from imperfection and incapable of error reflects a form of self-perception that is not in alignment with the principles of Divine governance. Such an epistemic stance—devoid of humility—finds no commendation in the metaphysical order. The laws of Providence regard self-complacency with disapproval. It is imperative to adopt a humbler and more introspective pattern of thought. As a remedial spiritual discipline, you are advised to recite a complete cycle of *Istighfār* tasbeeh following each salah. Inshallah existential circumstances will begin to align more favorably.

Destiny

Inquiry: I am currently 33 years old. Since my early years, I have been committed to prayer, but over the past three and a half years, my devotion has gradually diminished to the point where I no longer consistently observe it. When I am in the company of others, I still perform my prayers, but my intention is that

my negligence does not lead others to neglect their obligations. I also pray with the hope that my hypocritical actions might inspire someone else to become a sincere worshipper, and perhaps their prayer will be the means of my forgiveness. I have always spoken of the greatness of prayer and Islam, yet inwardly, my soul feels wounded, and I am in a constant state of unrest and anxiety. Please advise me on how to reform my condition. It is also important to note that I strongly believe in destiny, and I consider everything I do to be exactly as it was written for me.

Response: A human being is merely an embodiment of experiences (*wārdaāt*) which are formed through the senses of sight, hearing, and understanding. These experiences are constantly being created and consumed. This cycle is continuous. The effectiveness of this process is influenced by specific intervals. When one is in alignment with their natural state (*fiṭrah*), their mental and physiological balance is maintained. If one disconnects from this nature, mental and nervous weaknesses emerge. To align with this state, one must regularly create moments of single-minded—*khālī al-dhihn*. The most effective method for achieving this is through walking in twilight or darkness. Additionally, an

early bedtime followed by an early rise will aid in realigning the mind and spirit.

The Third Eye

Query: During meditative practice, I perceived my mind to be filled with effulgent radiance, suddenly a subtle jolt was experienced in the cerebral region, following which a stream of light emerged and dissipated into the surrounding atmosphere. Subsequently, I perceived an eye composed of light situated upon my forehead. An inner voice or impression identified it as the "third eye." While reclining to sleep, I witnessed my vision transcending the physical barrier of the wall—I distinctly saw a table positioned in the drawing room. However, the scene vanished in the next instant. I seek your guidance regarding the nature of these phenomena. Are such states purely imaginative, or do they possess ontological validity?

Response: Allah the Almighty states in the Qur'an: *"Indeed, We have adorned the firmament with constellations and have safeguarded it from every accursed devil."* Spiritual science provides a framework through which the devotee may acquire acquaintance with the beings created by Allah the Almighty—observing their modes of

habitation and economic structure—and thereby contemplate the Divine artistry and wisdom operative throughout creation.

When an individual enters the domain of subconscious states and metaphysical experiences, numerous unveilings occur, among which is the direct witnessing of celestial habitations. As the aspirant grows in self-awareness and his latent faculties develop further, these perceptions become increasingly refined, allowing for a more precise and profound comprehension of spiritual realities.

Tasawwur-e-Shaikh (Contemplation of the Spiritual Master)

Question: In Sufism, the conception of the Shaykh is accorded great importance. Would you kindly share something in this regard — why is the conception of the Shaykh necessary for spiritual learning? Is it not possible to attain spirituality without the meditation of the conception of the Shaykh?

Answer: Man's mind and pattern of thought are shaped by the environment. The type of environment one is in — the same type of imprints are inscribed more or less, or

systematically, in the mind. To the extent that these imprints are deep or shallow, in that same proportion the human pattern of thought becomes conviction in human life.

If a child is raised in such an environment where the parents and the people of the surrounding environment are habituated to mental complications, dishonesty, and all such actions that are unacceptable and unpleasant to others — then the child, inevitably, adopts that very pattern. Similarly, if the child's environment is pure, then he will possess a pure self. The general observation is that the child learns the same language that the parents speak. He adopts the same habits and manners that are transferred to him through inheritance from the parents. Half of the child's mind is the inheritance of the parents, and the other half is shaped under the influence of the environment. This example is not restricted to children only. The same law applies to individuals and nations. From the beginning of creation until now, whatever has occurred, is occurring, or will occur in the future — all of it is the inheritance of the human species, and this very inheritance is transferred among nations and individuals and shall continue to be.

Law:

When a child is born, from the perspective of consciousness he is entirely blank — but the foundation of consciousness has already been laid within him. This foundation of consciousness is composed from the consciousness of the parents — that is: Mother's consciousness (+) Father's consciousness (=) Child's consciousness. This very consciousness is continually multiplied in accordance with the demands of life and the fluctuations of circumstances:

1. Child's consciousness (+) Heritage of the environment (=) Individual's consciousness
2. Consciousness of historical events (+) Consciousness of ancestors (=) National consciousness
3. Consciousness of historical events (+) Adam's consciousness (=) Ancestors' consciousness

The purpose of stating this is to indicate that in our consciousness, Adam's consciousness is included — and through continuous accumulation, it is assuming an evolutionary form and configuration. When two things are mutually absorbed into each other, then as a

result a third entity comes into existence — just as by mixing sugar into water, syrup is formed. If enough heat is infused into water to approximate fire, then the properties of water become akin to fire. And if sufficient cold is infused into water to resemble ice, then water will assume the same properties as ice.

Likewise, when the consciousness of the mother and father is absorbed into each other, then as a result a third consciousness comes into being — which we call the child.

We have just spoken of the evolution of man. This evolution is based on conscious senses. In this evolution, every moment and instant, transformation is occurring. In other words, it can be stated that evolution is the name of the transformation of instants and moments.

No change occurs in nature. However, instinct continues to change. When a child is born, both nature and instinct are present within him. Over the child, nature dominates instinct. As the resultant consciousness of the parents is multiplied by the consciousness of the environment, the original consciousness continues to increase. And as time passes, instinct begins to dominate over the child — and when this happens, the dominance of instinct becomes a veil over nature. And the denser this veil becomes, the more man

becomes distant from nature. In the Noble Qur'an, the prophets (P.B.U.T.) who are mentioned — even a person with ordinary understanding, upon reflecting — will observe that the sequence of these noble prophets is affiliated with a single family (mention is being made of those prophets who are linked in continuous succession in the Qur'an). According to the declaration of the Qur'an, all the prophets who were sent upon the land of Arabia are the progeny of Prophet Abraham (P.B.U.H.). Allah the Almighty established a law. Therefore, nature is bound to act upon this law. According to Allah the Almighty's declaration, prophets were sent to every region of the earth. Tradition states that one hundred and twenty-four thousand prophets were sent. But among the prophets sent to the land of Arabia, whose mention is in the Qur'an — all are the offspring of Prophet Abraham (P.B.U.H.). This can also be stated in this manner — that the pattern of thought of Prophet Abraham (P.B.U.H.) was inherited by his progeny.

We have made it clear that the evolution of man is the continuous and uninterrupted transmission of consciousness. There was a time when people lived in caves. Then mankind entered the age of stone, and the

apparatus of life's necessities transitioned into other metals.

In the same manner, the human species is moving forward upon that very inheritance which was transferred from Adam. Adam committed disobedience — the inheritance of disobedience was also transferred to his progeny. Adam, with humility and submission, sought forgiveness — this pattern of thought too was inherited by Adam's offspring. The conclusion of all these points is that Adam's offspring inherits that very legacy which pertains to the environment in which they are nurtured.

There are two patterns of thought: One pattern of thought distances the devotee from his Creator, and the other pattern of thought draws the servant near to the Creator. When we attain closeness to such a person who is endowed with that pattern of thought which draws one proximity to the Creator — then according to the law of nature, that same pattern of thought begins to operate within us. And to the degree that we become proximate to that favored person, in that proportion we become acquainted with his pattern of thought — and the culmination is that the pattern of thought of both becomes one.

According to the law of the Preserved Tablet (Loh Mahfooz), there are two modes of seeing: One is direct sighting, and the other is indirect sighting. Direct sighting means that the thing being seen is perceived without any medium. Indirect sighting means that the thing before us is being seen through a veil, through a medium, or via an intermediary.

Now we express this law of perception in another way: Whatever is in the universe — whatever was, whatever is occurring, or whatever will occur — all is inscribed upon the Preserved Tablet. This means that man himself, and all human senses, are also inscribed upon the Preserved Tablet. Being inscribed upon the Preserved Tablet signifies that man and human exigencies are inscribed there in such a way that their essence (*kunah*) is present. *Kunah* — meaning such a foundation in which there is no argument, affirmation, negation, or entanglement — whatever is, simply is.

If the sense of hunger and thirst exists upon the Preserved Tablet, then only the sense of hunger and thirst is present. When these senses descend from the Preserved Tablet to the second preserved tablet, then meaning is infused into them — i.e., thirst is quenched by water, hunger is remedied by food, and so

forth. In the law of direct perception, only the demand of hunger and thirst arises — it does not include that the demands of hunger and thirst should be fulfilled.

How hunger and thirst are to be fulfilled — this enters into the law of indirect perception, that is, it is a piece of information. And as long as it remains merely information, it is direct pattern of thought. And when meaning is infused into that information, then it becomes indirect pattern of thought. Its example is very simple and easy.

Formulas of creations

Question: The Qur'ān states: *“I am the best of creators”* (Aḥsan al-Khāliqīn). This verse implies the existence of other agents who engage in acts of creation. If the attribute of creation is also granted to beings other than Allah the Almighty, what is the ontological status of such a faculty, given that the Divine act of creation is without peer?

Answer: The Qur'ānic proclamation that Allah the Almighty is *“the best of creators”*. The Divine act of creation (*takhliq ilāhī*) is absolute, unmediated, and free from any dependency on means.

Whatever exists in the Divine Will of Allah the Almighty—in its precise form, attributes, and configuration—comes into being the moment He wills its existence. He commands it into being, and in obedience to that command, all the necessary means and elements of creation manifest themselves and collectively bring into reality that very form of creation which pre-existed in the Divine Consciousness of Allah the Almighty. The usage of the plural form *khāliqīn* (creators) in the Qur'ān indicates that creation, in a metaphorical or secondary sense, is possible for human beings. However, this creativity is radically contingent. For instance, modern technological advancements—such as the invention of electricity. When the human intellect engaged with the latent potential of electricity to generate derivative forms of creation, it gave rise to an immense proliferation of phenomena—numbering in the billions—each representing the operational actualization of abstract principles within the framework of contingent causality.

Allah the Almighty brought electricity into existence *ex nihilo* through His Command "*kun*". Humanity, in contrast, reflects upon this creation, engages with its properties through the faculty of intellect and contemplation

(*tafakkur*), and brings forth countless innovations. These human productions—such as the radio, television, and digital technologies—are not original creations but rather secondary manifestations of the primordial Divine Creative Act. In reality, human beings operate within the bounds of *taṣarruf*—that is, active manipulation and reconfiguration—of divine knowledge *Ilm al-Asmā'* that have already been brought into existence by Divine Will. *Ilm al-Asmā'* signifies the divinely bestowed knowledge granted to Adam, comprising the archetypal principles and formulas of creations underlying existence. When the human being, through profound contemplation and intellectual immersion, engages this knowledge, it enables an operative mode of *taṣarruf*—a conscious interaction with creation—through which novel realities and secondary creations come into being."

"The Knowledge of the Names ('*Ilm al-Asmā'*) constitutes the primordial epistemic framework, the ontological foundations and inner realities of which were divinely conferred upon humankind by Allah the Almighty. Yet, access to this gnosis is conditional upon the human capacity for contemplative engagement (*tafakkur*) within the domain of knowledge itself."

Allah the Almighty stated in The Holy Qur'ān: *"We sent down iron, in which there is great countless benefits for humanity."* Those who recognize the latent potential within iron and engage it through deep study and reflection come to unveil its seemingly infinite capacities. Once actualized, iron undergirds the very architecture of modern civilization—from infrastructure to weaponry.

This represents an act of influence (*taṣarruf*) within the domain of resources, specifically referring to those entities whose tangible existence is manifest to our perception. Just as iron possesses a concrete existence, light similarly manifests as a distinct and substantial entity. By transcending the confines of material resources or extending beyond the scope of their scientific understanding, an individual, upon acquiring knowledge of the fundamental properties of Divine energy (light), can, in a manner akin to the influence in metals such as iron, bring into existence an array of complex and advanced technologies. Just as iron has been harnessed to create machines, vehicles, explosives, and rockets, so too can the principles of light be employed to generate a vast range of innovative creations, enabling the manipulation of a previously unimagined spectrum of natural phenomena." In the

context of material resources, human beings engage in the manipulation of raw elements—such as gathering gold or iron particles and subjecting them to specific processes to achieve desired transformations, such as the gold. This process is an illustration of influence (tasaruf) within the domain of tangible resources. However, an individual possessing the ability to influence (tasaruf) the fundamental properties of light is not constrained by the conventional processes of aggregation and transformation. Instead, such a person through the intellectual faculty, accumulates and isolates specific configurations of divine lights, which, when integrated, influence the intrinsic properties of gold. By directing these configurations with focused intent, the individual actively manifests the material transformation of 'gold,'.

It has been established that Allah the Almighty, in His capacity as the Sole Creator, is entirely independent of any external resources in the act of creation. When Allah decrees the existence of something, all necessary resources for its manifestation automatically come into being by His Divine Command. This contrasts with the role of humanity, whose task is to interact with and manipulate Allah's created resources. Human

manipulation occurs in two primary ways: first, through the confinement of material elements within the bounds of existing resources, which are then gathered and restructured to form new creations; second, through the influence in Divine light—an ethereal and metaphysical medium. The latter method involves the harnessing and channeling of Divine light's fundamental properties, wherein the individual directs and aligns its inherent energies to generate novel phenomena or structures. Thus, while human creation is inherently dependent on pre-existing elements, the ability to interact with the deeper, more abstract dimensions of reality—such as Divine light—reflects a more advanced form of creative engagement with the cosmos. This means that anything which is established upon certain lights can be manipulated by moving those lights, and this method of manipulation is related to the "nasma" (spiritual essence) within the human being.

The science of nasmah forms the core of what is traditionally known as spirituality (*ruhāniyyah*). Human, therefore, is a created being endowed with a delegated potential to act upon the universe—not as an originator, but as a vicegerent (*khalīfah*) who exercises derivative creativity within the Divine

matrix. Because this creative potential is pre-inscribed in the Divine Knowledge, and because secondary manifestations continuously emerge from the human being, Allah the Almighty proclaims Himself: “Aḥsan al-Khālīqīn – The Best of Creators.”

Feeling of Isolation

Question: For a long time, I have been afflicted with fear and a strange kind of dread. After the passing of my parents, the feeling of loneliness has intensified greatly. There is constant restlessness in my temperament; there is absolutely no stability or calm in my disposition. I become frightened very quickly; my hand remains on the pulse all the time. Psychologically, I feel the heartbeat very intensely. It feels as if I may die at any moment. I am suffering from uncertainty regarding life. It has been a long time since I stopped going out of the house. God knows when this fear may unbalance my senses. Now this suffering is becoming unbearable for me. It seems that if I leave the house or climb the stairs, I will die. For God’s sake, please tell me a treatment through meditation as soon as possible.

Answer: Keep reciting “Yā Ḥafīẓ” all the time, whether in the state of ablution or without

ablution. At night, sit in the dark and recite Sūrat al-Fātiḥah twenty times, then close your eyes and remain seated. With closed eyes, imagine that stars are sparkling in the sky and the entire sky is clear. When the imagination of light and illuminated stars in the sky is established, end the meditation and sleep without speaking. Avoid fats and salt in food. By avoidance is not meant to give them up completely. The purpose is to use them as little as possible. The duration of treatment is forty days.

Aftereffects of Typhoid

Question: My younger brother, who is approximately 25 years old, had typhoid five years ago. Before the typhoid, he was already in such a state that he would wash his hands three times for cleanliness, yet still would not feel assured of being clean. After typhoid, his condition has worsened to the extent that if he begins to wash his hands, he says, "How should I turn off the tap?" If someone tries to explain to him, he responds, "Why did you interfere in between?" Therefore, he insists on washing his hands again. In this way, he spends fifteen minutes just washing his hands. If he goes to the toilet, he does not come out before an hour at the very least. If he has to

go outside, he says, "How will I step out of the gate?" He pauses repeatedly and takes a long time before going out. Upon being requested to place or lift an object, he inquires, "By what manner should I set it down?" or "How should I pick it up?" Sometimes he says, "Okay, I will gather courage and pick it up," or says, "No, I won't pick it up, you do it yourself." If our mother tries to explain things to him, sometimes he listens, and sometimes he says, "What can I do? I want to do things quickly, but I can't." If our mother becomes upset with him, he starts crying and says, "Mother, what can I do? I want to do it, but I cannot."

Answer: Plant a sunflower in the house. Ask a gardener to transfer a mature plant. Before sunrise, seat your brother in front of the sunflower and instruct him to keep looking at the flower. He should continue this practice for two hours. There is no restriction that he must sit on a chair or bed—whatever position brings comfort, he should sit and look at the flower for the full two hours. The duration of the treatment is two months and ten days.

Facial Asymmetry

Question: Your spiritual counsel has proven beneficial to many; I earnestly hope that you

will also assist in addressing my concern. I find it difficult to adequately convey the extent to which this physical imperfection has subjected me to ridicule, resulting in a persistent sense of inferiority. I remain uncertain as to whether or not you will be able to provide assistance. When I speak or laugh, my upper lip on the left side becomes slightly distorted or appears curved. Furthermore, I frequently experience persistent discomfort in the left jaw, which occasionally intensifies to the point of uncontrollable weeping. The anomaly remains imperceptible when I am silent and still.

Answer: Apply pure cottonseed oil (*Gossypium herbaceum*) to a piece of stale flatbread and consume it each morning with breakfast and again at night. One piece of bread with the applied oil is sufficient. All other dietary habits may remain unchanged. The prescribed duration for this regimen is two months. May Allah the Almighty bestow His benevolence.

Tremulousness of the Legs

Question: My cognitive faculties often seem dulled, and I struggle to engage with tasks meaningfully. In social gatherings—particularly when engaging in conversation

with a member of the opposite gender—I experience acute anxiety, accompanied by involuntary trembling of the legs. Occasionally, however, I sense a sudden surge of inner vitality, prompting me to make bold resolutions concerning future undertakings. Yet, this motivational state proves ephemeral, and I soon revert to a condition of inertia and mental stagnation.

Answer: Procure a white card measuring 9 by 9 inches and, with your own hand, apply a uniform coat of orange pigment upon it. Whether you utilize watercolors or oil-based paints is secondary; the primary condition is that the color should remain vivid over time without fading. Suspend this colored card within your sleeping quarters in a location where it naturally falls within your visual field throughout the day. Deliberately fix your gaze upon it at intervals—particularly for a sustained duration of 10 to 15 minutes prior to sleep. Maintain this regimen consistently for a period of three months. The practice is intended to cultivate psychological stability and transform habitual inconsistency into emotional regulation and persistence. Additionally, following each ritual prayer (ṣalāh), close your eyes and engage in the invocation of “Yā Allāh” silently for a duration of two minutes.

Telepathy (kashf-e-sam'ī)

Question: I have read that in the context of learning telepathy, once mastery in the exercise of *shama'-bīnī* (candle gazing) is attained, one may proceed to the practice of *kashf-e-sam'ī* (auditory unveiling), through which the practitioner becomes capable of perceiving the mental activity of others. In this particular exercise, the practitioner attempts to attune to the multiplicity of auditory impressions dispersed across the mental plane, eventually isolating a single perceptual thread—an individuated voice—and refining the capacity to perceive it with sustained clarity. In the corpus of writings you have published on the subject of telepathy, I have yet to encounter a reference to *kashf-e-sam'ī*. I would be obliged if, in light of your spiritual knowledge, you would clarify whether this practice is acknowledged within your system, or whether its omission is deliberate for pedagogical or methodological reasons.

Answer: The material presented thus far in the *Roohani Daak* column concerning the science of telepathy has been confined to theoretical exposition; the practical dimensions and operative methods have intentionally remained unarticulated. In

response to your query, it is necessary to elucidate certain principles related to telepathy.

In its conventional definition, telepathy denotes the transference of mental content from one mind to another in the absence of any tangible or material conduit. However, within the spiritual sciences (*'ulūm-e-rūḥānī*), the concept of telepathy is situated within a broader metaphysical framework. According to the doctrine of spiritual ontology, all modes of cognition and perception are manifestations of thought. All entities in existence are interlinked through the intricate web of thought, and it is thought that serves as the impetus for their ontological vitality.

The deliberate transmission of thought from one locus of consciousness to another necessitates the cultivation of mental concentration (*yak-sū'ī*) and inner centration (*markaziyat*). Upon the attainment of cognitive centrality, the latent faculty of ideational transference is likewise actualized within the individual. To arrive at this state, a number of meditative disciplines and psychospiritual exercises are employed. However, it must be emphasized that no single curriculum or method may be prescribed universally; rather, exercises must

be adapted, modified, or expanded in accordance with the specific cognitive and spiritual disposition of the aspirant. For this reason, practical telepathic regimens have not been delineated within the column.

As for *kashf-e-samī* (auditory unveiling), it must be reiterated that the entirety of perceptible reality is structured upon the flow of thought. Embedded within every thought are elemental fragments of sensory perception—vision (*baṣar*), audition (*samʿ*), tactility (*lams*), olfaction (*shāmmah*)—which constitute its ontological components. An individual may encounter a particular thought through any of these perceptual avenues in a detailed or extended configuration. Therefore, it may be asserted within this framework that a thought is capable of assuming an auditory form—or, conversely, that a thought may be apprehended as sound. Consequently, if an individual has attained an advanced level of mental concentration, and desires to perceive thoughts as auditory phenomena, such a faculty may indeed be awakened and operationalized.

Tuition, Domestic circumstances

Question: I am a helpless and destitute woman. It has been from 1963 to 1980, but my troubles have not been alleviated. I have been separated from my parents for twelve years. My aunt kept me with her. For a few days, my aunt treated me well. Then, my uncle and aunt did not lessen their oppression. My aunt married me to a man who was corrupt from childhood. The marriage had just been four days. He began to treat me harshly. At that time, I was only 13 years old. I have been crying over my fate ever since. My husband is elderly and works as a clerk. Whatever he earns, he spends on narcotics and then returns home. I make a living by teaching tuition and sewing. I have eight children. The eldest son does not leave the company of reckless friends. No apparent illness is visible, but whenever he works, he falls ill. The fever is so high that he does not go to work for fifteen days. He is always sad at home or wastes time hanging out with friends. He has barely studied up to the seventh grade. I wish that at least he completes matriculation, so his future may improve. He thinks a lot but can do nothing. The younger son is suffering from leprosy. While sewing, I developed cataracts in my right eye. The left eye does not work much. The left side of my head and back constantly hurt. Sometimes, I experience

mental distress that leads to seizures. I cannot control myself. Hiccups occur. Every night, my husband is unconscious from opium intoxication. In the morning, he repents. In the evening, he returns to his old ways. We are not together for a whole year. I hear that this is sinful. The marriage breaks. What can I do when my husband is unaware, what can the wife do? Allah knows that we are living a life that is neither of the religion nor the world.

Answer:

Upon a deep analysis of the circumstances, the screen of mind presents a film. One prominent role is that your father, whether knowingly or unknowingly, wronged people. He must have worked in some department where hurting others became a routine. Because of this role of a father, misfortune clouds the children's lives. Here, one might object, why should the children suffer for the mistakes of the father? The answer is that when the children benefit from their father's or mother's inheritance, it is just for the children to bear the loss of the father's or mother's wrong mindset.

I felt great sorrow reading your letter. May Allah the Almighty grant you relief from these bad circumstances.

Bismillah ir-Rahman ir-Rahim

Ya Wadud, Ya Wadud, Ya Wadu

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يَا وَدُودُ يَا وَدُودُ يَا وَدُودُ

لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الْإِلَهِ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ

يُحِبُّهُمْ كَحُبِّ اللَّهِ وَالَّذِينَ آمَنُوا أَشَدُّ حُبًّا لِلَّهِ قُلْ هُوَ اللَّهُ أَحَدٌ ۝ الظَّالِمِينَ

After Isha (night prayer), recite this one hundred and one times and blow on your hands. Then, rub your hands three times over your face. Continue this practice for ninety days. Count the missed days and complete them later.

Legs Have Weakened

Question: I have a cousin who was born with a neurological imbalance, which has resulted in his inability to speak or respond. However, he is able to understand speech and recognize his relatives. Occasionally, he becomes very difficult to manage. We have consulted a range of medical professionals, traditional healers, and spiritual practitioners, but none have been successful in alleviating his condition. Recently, my uncle took him to Holland for further treatment, but his condition has deteriorated further. His legs have

weakened to such an extent that custom-made boots have been provided for him. The doctors believe that these boots will aid in his mobility. My uncle is now deeply disheartened, stating that his son has become even more troublesome, to the point of resorting to physical aggression. He is now approximately fifteen years old. Although my uncle is well-off and has access to all material comforts, he and his wife are consumed with worry over their son's well-being. Please provide a remedy for my cousin, as his recovery would be the most profound blessing for our family.

Answer: Recite

**"Yā Ḥayyū Qablā Kulli Shay'in, Yā Ḥayyū
Ba'da Kulli Shay'in"**

يَا حَيُّ قَبْلَ كُلِّ شَيْءٍ يَا حَيُّ بَعْدَ كُلِّ شَيْءٍ

eleven thousand times. Subsequently, bless olive oil by reciting the same and apply it to the spinal joint area, which lies between the hips. Gently massage both the spine and the joints of the legs.

Tonsils

Question: I present to you a multitude of concerns. When I was in the ninth or tenth

grade, I developed numerous pimples and acne on my face, particularly on my forehead. I frequently squeezed them. During this time, I tried various remedies, but now, despite being in my B.Sc. program, while the pimples and acne have reduced, they still occasionally appear. The scars left by these pimples resemble those of smallpox, with dark spots and tiny pits. In the summer, it feels as though oil is seeping from my face. The dark marks are predominantly located on my cheeks and chin.

Additionally, three years ago, my hair was burned due to a stove, which led me to cut it off from the roots. Since then, my hair has been falling out rapidly, and now I have barely a quarter of my original hair. I also suffer from dandruff in my scalp, and the hair ends have split. I have been using pure coconut oil mixed with homeopathic remedies, yet neither the dandruff nor the hair loss has ceased.

The third issue is that when I read during the day or under sunlight, I observe thin, dark streaks moving across the page. When I close one eye and look at the paper, a particular type of mark appears, and when I close the other eye, different types of marks move across the paper. A year ago, I assumed these

marks were falling downward, but now, no matter where I move my eyes, the streaks follow and appear there as well. This has affected my reading, as I end up distracted by the moving marks. Even when I focus my eyes on a wall or ceiling, the marks appear there too. Once, while I was observing the sky during the day, I noticed a network of small white dots in front of me. I even found it amusing, thinking to myself why I was seeing stars during the day. At night, these marks do not appear as frequently, and only the marks from the inverted eye remain, though they are less distinct.

Answer: The issue of pimples on your face appears to have resulted from a lack of caution in the initial stages, coupled with the habit of squeezing them, which has left scars in place of the pimples. The underlying cause of the pimples is likely due to an imbalance in your diet. Excessive consumption of eggs, acidic foods, tea, and fats may have contributed to the condition. The visual disturbances you describe are likely related to an issue with your throat and tonsils, which may have deteriorated due to improper dietary habits.

Deterioration of the tonsils can lead to various complex conditions, such as constipation,

ulcers, dysentery, kidney problems, pyorrhea, leucorrhea, etc. I advise focusing on treating your tonsils, as this should, inshallah, resolve the complaints you have mentioned. Additionally, consulting with an eye specialist is crucial. Do not concern yourself with the scars on your face for the time being. The priority should be addressing the condition of your throat. Otherwise, there is a risk of further complications. Along with the treatment, it is essential to adhere to dietary restrictions. Using coconut oil on your scalp may not be beneficial in your case. I recommend trying the pulp of tamarind, boiled in milk, strained, and used for gargling for 21 days, both in the morning and evening.

Transparent (Life on other planet)

Question: In contemporary times, science is attempting to discover whether, apart from our planet, there is population on any other planet. The question for you is: What does spirituality say in this regard? I have read about such sādhus, yogis, and renunciates who separate their soul from the body and travel in the cosmos—can, through this spiritual journey, the creatures of other planets be seen?

Answer: The infinite and vast sequence of stars and planets is not uninhabited, deserted, or empty. Rather, most of these planets are inhabited. The Creator of the universe has created this vast and immense cosmos precisely for this reason: so that the creatures may know that there is a Creator for them and they may try to recognize Him.

The planets that are visible to us, and those that are hidden from sight—most of them are inhabited by humans and jinn. These two creatures play a fundamental role in the system of this universe. However, the movements and stillness (*ḥarakāt wa sukunāt*) and physical forms of the creatures vary in proportions on each planet. On some planets, the human appears as a silhouette of light, while on some planets, the human appears transparent—that is, if a man of such a planet comes before us, we would be able to see through him. On some planets, the color of the human is golden like gold, and so on. This is an interesting and astonishing matter—that on whichever planet a certain type of creature is settled, the subordinate creation (i.e., animals, vegetation, etc.) is also created in accordance with that creature. For example, on the planet where human creation is transparent, everything produced on that land is also transparent. The trunk of a tree is

such as if a glass column. Yet within that glass column, the veins related to the tree and wooden joints are all present. The leaves are also present and they too are transparent like glass.

On each planet, the measurement and classification of time are also different. We may give an example in this way—that in the species of jinn too, the process of birth continues. Among them also, birth takes place after nine months. But the difference is that if we measure it through our months and years, that period becomes nine years—that is, one of our months equals one year for the jinn. Their ages are accordingly. Thus, in the sayings of many elders, this is mentioned—that they met such jinn who had seen the Prophet (P.B.U.H). If a human attains a lifespan of 100 years, then the age of a jinn will be 1200 years.

Among the humans and jinn settled on every planet, social and religious values are prevalent, and they live life in the same way as the inhabitants of the earth live. However, due to the difference in the proportions of gravity, the time and mode of creation of each planet are different.

In order to become acquainted with the planetary and galactic systems and to observe their modes of life, it is necessary that

the capability of the mind which frees us from the bounds of time and space be activated. Hence, by altering the speed of the mind, we can enter the boundaries or the **atmosphere** of any planet. The attempt to free the mind from time-space is called the use of the soul's capabilities—because the soul is free from the grip of time and space.

In the Qur'an, Allah the Almighty says: **"O assembly of jinn and humankind, if you can pass beyond the regions of the heavens and the earth, then pass; you will not pass except with authority (sulṭān)."** In spirituality and Sufism, *sulṭān* means the soul.

An easy method to free the mind from time-space is **meditation** (*muraabah*) under the supervision of a teacher. Any person, through continuous practice of meditation, can free his mind from gravity. Nature has bestowed this ability upon every person. It is not a property of any specific group or class.

Neutralization Magic (1)

Question: When my son had an accident, a goat was sacrificed in charity on Friday morning. On the same day, as the men went out to perform the Friday prayer, they observed that in the courtyard there were four

black goats' heads placed within two wax-sealed bags. These were picked up and placed outside. However, upon returning, they saw that one of the bags had reappeared inside. They took it far away and disposed of it. At night, when the door was shut, it was not present. But in the morning, upon opening the door, both bags were found once again. Since this occurrence, all members of the household are in a state of continuous mutual discord and aversion. One member of the family remains ill. It is noteworthy that each person is afflicted by a distinct illness, all of which are related to cranial pain. If this is an act of sorcery, kindly prescribe a simple remedy.

Answer: Take camphor or frankincense, crush it finely using a mortar and pestle, and store it in a container. Recite Sūrah al-Falaq one hundred and eleven (111) times upon it and blow (the recitation) over it. Burn this fumigant throughout the house at bedtime; by the will of God, the house will be protected from the effects of sorcery. On Friday, cook four goats' heads and feet, and feed them to the indigent. Morning, evening, and night, recite Sūrah al-Falaq once, blow upon water, and have all members of the household drink it.

Articular Pain

Question: I have been afflicted with illness for the past four years. Following parturition, I experienced the onset of pain in the upper region of the vertebral column, which subsequently progressed into convulsive spasms. Although extensive therapeutic intervention led to the cessation of these spasmodic episodes, the spinal discomfort recurred. This nociception gradually radiated to the shoulder girdle and the phalangeal articulations. Persistent muscular tension is experienced in the cervical region, along with frequent rigidity of the mandibular muscles. A continuous state of somnolence prevails, resembling the effect of a sedative agent. Prolonged sedentary posture induces a sensation as though the cervical spine is undergoing severance. I have already expended a substantial financial amount on medical treatments, and current circumstances no longer permit further healthcare expenditures.

Answer: Adopt a singular intervention: henceforth, completely abstain from the consumption of cold water. Ingest water only in a lukewarm state. This singular measure suffices for complete convalescence. Observable improvement is anticipated within a period of one week, and, by the will of Allah the Almighty, remission from all

afflictions shall occur within two months. Nonetheless, continuation of this regimen (i.e., abstinence) is advised for a duration of one year.

Electric Discharge Sensation in the Body

(Excessive Recitation Of Wazā'if)

Question: My sister, aged thirty-five, has been chronically ill for an extended duration. Her condition initially manifested as fever, followed by an episode of measles, then typhoid fever. Subsequently, she developed persistent symptoms of nausea and vomiting. Generalized bodily pain became entrenched, with particular intensity in the fingers of both hands. Whenever she grasps an object—such as a glass, bowl, or plate—a sensation akin to an electric current permeates her entire body, comparable to the shock experienced upon contact with an electrically charged wire. On occasion, the intensity of this current induces a violent jolt, leading to collapse and loss of consciousness. Despite continued medical treatment, the etiology of this sensation remains elusive.

Answer: The underlying cause appears to be the excessive recitation of spiritual litanies

(wazā'if), most notably *Āyat al-Kursī* and *Sūrat al-Wāqī'ah*. These sustained invocations have resulted in the accumulation of luminous energies (anwār) within the cerebral field. In accordance with the metaphysical law of Allah the Almighty—“*Allāhu Nūru al-samāwāti wa al-arḍ*” (Allah is the Light of the heavens and the earth)—all entities are fundamentally composed of light. When a physical object is grasped, its inherent luminous frequency interfaces with the cerebral reservoir of light, precipitating a state of overflow. This overflow, when subjected to internal agitation, manifests as a neuro-energetic discharge throughout the somatic system. Should the object in question contain a higher photonic density—such as a vessel filled with water—it exerts greater cognitive pressure, thereby inducing a neuromuscular spasm analogous to an electric shock. The magnitude of this internal discharge may surpass the body's threshold of tolerance, resulting in temporary syncope.

The prescribed remedial measures are as follows:

1. Immediate cessation of all spiritual recitations (wazā'if);
2. Significant reduction in dietary sodium (salt) intake;

3. Exclusive use of footwear with rubber soles—leather soles must be categorically avoided.

Adherence to this regimen is expected to normalize the luminous equilibrium within the cerebral system and alleviate the somatic manifestations, including the perceived electric discharges.

Neutralization of Sorcery (Part II)

Question: A relative of mine frequently experiences the disturbing sensation of insects crawling along his legs, feet, and lower back. Additionally, he reports persistent needle-like pricks throughout his body. Despite having pursued all possible therapeutic avenues, including the wearing of amulets and the recitation of *wazayef* (spiritual litanies), no permanent relief has been attained. Kindly prescribe an intervention that may offer enduring recovery.

Answer: Advise the aforementioned individual to rise at dawn and perform the *Fajr* prayer. Thereafter, he should embark upon a boat while continually reciting *Sūrat al-Falaq*. The crossing must occur in complete silence, from one riverbank to the other—verbal communication during this passage is strictly

prohibited. Upon reaching the opposite shore, he is to face the East, assume a squatting posture near the river's edge, and inscribe the names

“Hāmān, Hārūt, and Mārūt”

هَامَانُ، هَارُوتُ، مَارُوتُ

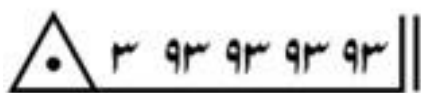
upon the ground using his index finger. Immediately upon completion, he must efface the inscriptions with his own hand. This rite—comprising both the inscription and subsequent erasure—must invariably be executed prior to sunrise. Should this procedure prove impracticable, an alternate method involves observing one's own facial reflection in the water of a well located outside populated areas. For those residing in Karachi, this act may be enacted by traveling via boat from Kiamari to Manora and performing the designated ritual upon the coastline. Likewise, residents of Lahore may cross from one bank of the Ravi River to the other. Those dwelling near other rivers may adapt accordingly. If, God forbid, the individual is indeed afflicted by magical influence (*sehr*) or occult interference, this prescribed action is efficacious in dissolving such effects. The performance of this spiritual intervention requires no prior authorization

and is universally permitted. May Allah the Almighty be our Guardian and Sustainer.

Small Body, Large Head

Question: My eight-month-old daughter is physically very weak. At the time of birth, she was very thin and weak, and now after eight months have passed, her condition remains the same. The body is very thin and weak, and in proportion to the body, the head is large. We have pursued extensive treatment, but there has been no change in her condition. I remain very worried due to the child's illness and think that perhaps the same defect might occur in the next birth as well. I request you to please suggest a treatment through which my child's health may be restored.

Answer: Write the following talisman with yellow ink on plates, and administer it to the child twice a day.



Impetuosity

Question: I am very hasty and emotional. I carry out every task and speak in haste, due to which I often quarrel with people. Afterwards, I regret my mistake. Kindly prescribe a *wazīfah* so that I may develop the ability to act with thought and understanding.

Answer: Before sunrise in the morning and at night before sleeping, recite “**Yā ‘Alīm**-یا علیم” 21 times, blow upon water, and drink it. The duration of the practice is **90 days**. Whatever task you undertake, think beforehand. Do not perform any task without reflection and contemplation.

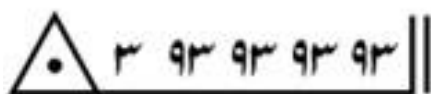
Fire in the Body (Epileptic seizures)

Question: There is much distress in my home. My wife has been ill since three months. She feels pain in the heart and also sometimes beneath the ribs on the left side, and sometimes also in the back. But most of the pain is felt in the chest and beneath the ribs on the left side. As soon as the pain begins, she says the heart feels anxious. And it feels as though the body is on fire. The anxiety is felt especially on the heart. Along with this, she becomes unconscious, and sometimes the unconsciousness lasts two hours, sometimes once or twice in three days the pain occurs.

The rest of the time, she remains completely fine. During unconsciousness, the teeth clamp together and despite much effort, the mouth does not open. If somehow water etc. is poured into the mouth, it does not pass down the throat. I have had much treatment done, but no benefit has occurred. Three years ago, she also had this kind of pain. But she would not become unconscious. At that time, she was eight months pregnant. Doctors had said that there is an effect of water in the lungs, and after the child was born, she became completely well. Now again, after nearly three years, the illness has begun. This time also, she is five months pregnant. But the distressing matter is her unconsciousness and the failure of the treatment. I am tired and distressed. No one can understand what the disease is. Every doctor's prescribed medicine is different from the other. Allah the Almighty has granted you many qualities and wisdom. Kindly show kindness upon the poor by telling a complete and beneficial treatment so that the distress in my household may come to an end.

Answer: On full scape art paper (white shiny paper), with black shiny ink and a thick pen, write the following:

الطُّرُقُ النَّاسُ وَالْأَجِنَّةُ ۖ وَالرُّوحُ الْعِبَادِ الصَّالِحِينَ فِي الْكَوْنِ



Have it written by a calligrapher and frame it. Hang it in the room where your wife sleeps. Tell her to intentionally keep looking at this inscription repeatedly.

Avoid those foods which are flatulent and heavy, and which cause gas problems. Fatty foods should be used as little as possible, nearly none. It is more appropriate to use Rafhan (cornflour).

Sexual Issues

Question: By reading pornographic literature, I have ruined myself. For many years, I have been wasting myself, and despite being aware of the harms, I am unable to abandon this vile habit. As a result of this habit, my weight is far less than appropriate for my height. My face is yellow and dry. Dark circles have appeared around my eyes. I feel dizzy while standing or sitting, and darkness spreads before my eyes. For the sake of God, please tell me such a method by which I may attain deliverance from this vile habit. You will do a great favor upon me.

Answer: Remain in the state of ablution at all times, but do not compel yourself for ablution, because suppressing natural acts (urination, defecation, and flatulence) makes a person ill, and it has very adverse effects on the heart and mind. When the ablution is nullified, renew it. While walking, sitting, and standing, recite the Divine Name *Ya Hafīz*. Observe moderation in food. Do not eat such foods that create agitation in emotions and burden the stomach.

Neutralization of Sorcery (3)

Question: I am writing to you as a daughter; I hope you will also honor me with a reply as a father. Twelve years ago, a woman performed *sifli* (lower) magic on my father. Until my father would see that woman's face, he would not find peace, and on the day he could not see her, he would become so mad that he began to beat my mother. Many religious scholars were consulted; all said that he is under the effect of *sifli* magic. Something was fed to him in *paan*, and a *taweez* was buried in the graveyard. Each one treated according to their method, but none was beneficial. Earlier, that woman lived nearby. Now she has moved far, and my father's

condition has become such that staying awake his routine till two at night.

Every night at ten o'clock, his mental state begins to destabilize, and his eyes turn intensely red, and his eyes become red. When he gets angry, he only wishes to destroy everything. Then he cries a lot, and when he feels normal, he says to my mother: "I do not disturb you at night on purpose. I do not know what happens to me. I feel like destroying you."

Answer: After the *Isha* prayer, make your father stand on the ground. Recite *Ya Wadood* **یا وودود** once, blow on your hands, place both hands on your father's head, and blow once on his forehead. Then move your hands over the entire body down to the feet, and keep your hands on the ground at his feet for one minute. Do this act three times. By the practice of 21 days, the effect of *sifli* magic will be completely removed.

Liver Being Affected

Answer: Due to excessive heat and continuous disorder of the stomach and liver, you have become a patient of nasal catarrh. Layers of phlegm have accumulated over the chest because the treatment was not correct,

and you have used antibiotic medicines in excess; therefore, the nervous system has been disturbed. The reason for swelling on hands and feet is, firstly, disorder in the liver, and secondly, the reaction of strong medicines.

My advice for you is to stop taking all kinds of medicines. As soon as the reaction of strong medicines ends, your health will continue to be restored. Along with this abstinence, perform spiritual treatment, and that is:

On three white sugar plates, write **Bismillah al-Rahman al-Raheem** and **Yā Fāriq** nine times with saffron color and rosewater. Wash one plate with water and drink it in the morning on an empty stomach, one in the evening, and one at night before sleeping.

Body Jerks Violently

Question: I have been suffering from this illness for three years: when I sleep at night, shortly after, from my feet to my head or to my chest, some invisible force presses me. At that time, I do not have the strength to move on the bed or to produce sound, and this condition lasts from one to two minutes or three minutes. Sometimes, this happens three to four times in one night. During the pressing, no object or

form is visible; however, a sound is heard. Although I am unconscious at that time, still there remains some awareness through which I come to know that now this is happening to me. At that time, I keep reciting *Āyat al-Kursī* in my heart. And when it leaves me, the whole body jerks violently as if release has been attained from a severe affliction. And whenever I suddenly awaken from sleep, everything in the room appears in human form.

Answer: More cells than necessary for routine life have become activated in the brain. Its treatment is to reduce the use of salt and to use honey daily. Eat honey three times a day, and for a few days, completely avoid salt.

Jinn

Question: I am a memorizer of the Qur'ān. Sometimes, at night, it happens that some thing presses me. It is felt that I am awake, but the strength of defense against that thing becomes entirely seized. And during this, it happens that if I put my hand in my mouth and bite the finger with teeth, then it seems as if there is no blood in my hand. And sometimes during this, I cry, but no voice comes out—terrifying sounds emerge. If someone calls out, release happens quickly; otherwise,

according to my estimation, I remain afflicted in this torment for at least five minutes. Before sleeping at night, the six Kalimahs, Sūrah al-Fātiḥah, the initial verses of Sūrah al-Baqarah, Āyat al-Kursī till the end of its section, and the final verses of Sūrah al-Baqarah are recited by all members of our household as routine. In fact, in our family, a child is first taught to memorize this, and the children also recite them. Yes, if along with these routine practices Sūrah al-Jinn is also recited, then I remain completely well. If, on any day, I forget to recite it and sleep early, then this pressure necessarily occurs. After this pressure, I recite Sūrah al-Jinn and then sleep—that is, Sūrah al-Jinn must be recited. Kindly instruct a reply.

Answer: When you remain well by reciting Sūrah al-Jinn, then do recite Sūrah al-Jinn. What is there to be worried about?

How to Remove Irritability?

Question: I am studying your writings and am astonished that you remain engaged in work day and night. You respond to thousands of letters, guide students, have authored nearly twelve books. You are connected both within the country and abroad. You have established a large spiritual center in Surjani Town, where hundreds of people are treated

free of charge every Friday. You also supervise large meditation halls within and outside the country. Yet despite all this, your face always remains blooming and fresh like a rose. You interact with everyone with great manners and love. Whoever sits with you experiences a strange kind of peace and tranquility of the heart. In contrast, we people—who are young and continuously consume all kinds of powerful medicines, especially vitamins—even after performing labor and hard work, fall victim to anger or irritability and seek the support of tranquilizing drugs. Yet we are deprived of peace, and when we reach your age, it is unknown what our condition will be. Not only I, but every person deprived of peace and health surely wants to ask: what is that practice and what are those conditions due to which, despite constant labor, even in old age you remain healthy, active, and peaceful? It is hoped that you will reveal the secret of peace and health.

Answer: The secret of my health and tranquility of heart is that I have realized that this world is nothing but an illusion of sight. No matter how much wealth you accumulate here, or build large and luxurious palaces—ultimately death will snatch all this from you. I see that each one of us will ultimately make every organ of our body the food of others. If

we accumulate wealth against our conscience for our children, then after our death, these children will be of no use to us. The children will enjoy luxuries, and the people without conscience will be pushed by angels into the punishment of Hell. It is also within my observation that when a matter or incident becomes old, the world forgets it. It is merely our assumption that In more than sixty years of life, I have heard this: "what will the world say," but never heard "what will God say." I remain happy because my connection is with my Creator, Allah. All praise is for Allah, while living in the world, I have the belief that my life is temporary, and very soon I have to return to Allah, who loves me more than my dear ones and honorable ones.

The Issue of Dowry

Question: When my father suffered a stroke, people began to trouble my mother by saying: "*How will the marriages of six daughters take place?*" After that, our business closed, and the situation began to deteriorate. It is evident that we could not provide dowries according to people's expectations, so the relatives refused to accept us. These conditions further disturbed my mother. A few proposals did come with

great sincerity, even multiple times, and also invited us. But every time, some obstacle arose beforehand. Allah knows best what happens. As our ages advance progressively, our mother's anxiety has proportionally deepened, leading to a persistent decline in her health. Although profound gratitude is due to Allah the Almighty for granting my parents the means and resolve to educate us to a high standard, whenever individuals subject my mother to reproach at social gatherings—remarking that she has merely kept her daughters at home—she is Exhausted with sorrow.

Answer:

Every sister should recite Sūrah al-Ikhlāṣ forty-one times separately before sleeping and then pray.

Square Paper

Question: My mother has been suffering from a severe illness for the past five years. Despite seeking treatment from numerous eminent doctors and practitioners, but no improvement. She has consumed various expensive medications, yet the results was zero. She experiences persistent pain in her ribs, right leg, and joints. Different medical professionals have diagnosed her with a

range of conditions: one suggested liver inflammation, another proposed kidney stones, some indicated bone inflammation, while others warned of potential bone growth. One physician noted the presence of pus in her urine. We have invested a considerable amount in X-rays, but her condition remains unchanged. She is unable to change positions while sleeping, and a journey that should take ten minutes now requires half an hour. She has no appetite, and her cheeks and lips have darkened. Some practitioners claim that she has been subjected to witchcraft.

Answer: On small square pieces of butter paper, write **Bismillah-ir-Rahman-ir-Raheem** (the last verse from the last verse of Surah Ya-Sin) اِنَّمَا اَمْرُهُ اِذَا اَرَادَ شَيْئًا اَنْ يَقُولَ لَهُ كُنْ فَيَكُونُ. Soak one of these pieces in half a cup of water. After a brief period, remove the paper, wash it, and give the water to your mother in the morning on an empty stomach, and repeat the process in the evening. At night, when your mother is in a deep sleep, stand beside her bed and recite Surah Al-Falaq quietly, ensuring that the recitation does not disturb her slumber. The prescribed duration for this treatment is forty days.

Bat /Psychological Impact of Fear for Death

Question: Approximately two and a half years ago, I traveled to India, where my maternal uncle passed away. He had been unwell, and in the final four to five days before his death, he developed an intense fear of bats. Since that time, I have been afflicted with a persistent sense of dread. I constantly feel as though death is imminent—as if I might die in the very next moment. Whenever I see a cemetery or even a passing vehicle, I am seized by the thought that it might be carrying my own funeral. My mind remains preoccupied with thoughts of the deceased, and I fear that I will die in the same manner as they did. This anxiety consumes me throughout the day, my sleep is deeply disturbed, I have grown exceedingly thin, and my mind struggles to function.

Answer: It is recommended that you spend a significant portion of your day in darkness—not only during sleep, but also in your waking hours. The space you inhabit should be kept dim as much as possible. If a situation arises that requires exposure to light, it is permissible; however, the general aim should be to remain in darkness. During this time, frequently engage in the recitation of “*Yā Hayyo Yā Qayyūm*”. If practiced consistently, this regimen—by the grace of Allah the Almighty—will, within approximately fifteen

days, begin to release the mind from the psychological burden of fear and the preoccupation with mortality. A further enhancement in efficacy may be observed by reducing the intake of salt in one's daily diet, as it contributes to the calming of the nervous system and hastens mental stabilization. God willing, within fifteen days the burden of fear and the obsession with death will begin to subside. Additionally, minimizing salt intake in your diet may accelerate the healing process.

Lunar Eclipse

Question: The calf of my left leg is significantly thinner than that of my right. According to my late mother, this discrepancy occurred during my infancy when I was exposed to a lunar eclipse. I subsequently consulted a prominent specialist in Karachi, who diagnosed the issue as resulting from weakened muscles in the affected leg. However, despite undergoing treatment, no noticeable improvement has occurred.

Answer: Procure freshly extracted black sesame oil in your presence, ensuring a minimum quantity of half a seer (approximately 500 grams). Recite the verse

— كل شيء يرجع إلى أصله) "Kullu shay'in yarji 'u ilā aṣliḥī" ("Everything returns to its origin") 11,000 times, and after each recitation, blow upon the oil (perform *dam*). Store the oil in a bottle and seal it tightly with a cork.

It is essential to recite the aforementioned verse daily, completing one thousand recitations in a single sitting. After each session, open the cork, blow upon the oil, and reseal it. The oil should be consumed by spreading it on bread, and approximately 3 māsha (0.3 grams) should be applied daily with a gentle massage to the affected muscles.

Persistent Acne

Question: Although my condition may seem trivial, it is, in fact, a significant and complex issue for me. I experience severe embarrassment even in interactions with family members, and I continuously cover my head with a scarf to hide my face. This is due to the persistent acne that has plagued my face for the past ten years. I have undergone various treatments, including traditional remedies, dermatological treatments, and homeopathy, but none have been effective. As a result, my face has developed fine,

unsightly pores. When the acne appears, it begins as a red patch, which eventually forms into a pimple without a visible head. Pressing on it releases both pus and blood, leaving behind scars that are extremely painful. What is the underlying cause of this condition, and why have all treatments proven ineffective?

Answer: The persistent acne on your face appears to be exacerbated by the habit of manually squeezing the pimples, which leads to further scarring and the development of enlarged pores. Regrettably, the scars that have already formed cannot be reversed; however, if you refrain from squeezing the acne in the future, no new scars should form.

To address the current acne, soak seven 'Anab' (jujube fruits) in water overnight. In the morning, before sunrise, extract the juice from the soaked fruits and consume the water, discarding the fruit itself. Continue this treatment for forty days. This will help halt the formation of new pimples on your face. If the weather is cold, you may slightly warm the water. Additionally, avoid consuming hot spices, red chili, heavy meats, and eggs for the duration of forty days. Instead, focus on a diet consisting primarily of lentils and vegetables.

Facial Hyperpigmentation and Freckling in Young Adults

Question: I am a 25-year-old unmarried woman. Approximately three to four years ago, my complexion was notably fair and even-toned, free of blemishes or discoloration. However, my skin has since deteriorated in appearance, with the emergence of facial hyperpigmentation. I now experience noticeable spots and discoloration, particularly freckles across my nose and ears. Although the temporary use of vitamin supplements improves the condition, the freckles recur upon cessation. I also observe dark brown and black moles on my face, which tend to fluctuate in intensity.

Answer: To support skin restoration and regulate pigmentation, it is recommended that you incorporate fenugreek greens (*Trigonella foenum-graecum*) into your daily diet. While you may maintain a regular diet without restrictions, ensure that a portion of fenugreek greens is included in both lunch and dinner. Additionally, at night, boil two dried figs (*Ficus carica*) in milk and consume them before bed—first the figs, followed by the milk. Refrain from consuming any other

food or drink afterward. This regimen should be continued consistently until the complexion and pigmentation issues resolve entirely.

Clinical Herpetophobia –Fear of Lizards

Question: May Allah the Almighty bless your knowledge — Ameen. Though the issue may appear trivial to others, it constitutes a significant psychological burden for me. I suffer from an acute and persistent fear of lizards (herpetophobia), which severely affects my daily life. Upon encountering a lizard, I experience immediate respiratory constriction, and the mere presence of one renders it impossible for me to pass through that area. During warmer months, this condition worsens as lizards frequently enter the house. If one appears in my room at night, I remain sleepless until morning. Entry into the kitchen or washroom becomes impossible if a lizard is seen there. The fear dominates my consciousness throughout the day, manifesting as anticipatory anxiety and persistent hypervigilance.

Answer: As part of a spiritual-psychosomatic management approach, the following regimen is recommended: Take an unglazed clay bowl (traditionally used for serving *firni*),

fill it with potable water, and add two tablespoons of rose water. Recite the following invocation three times over the mixture, and then gently blow upon it:

"Yā Ḥayyiyyu Qabla Kulli Shay'in, Yā Ḥayyiyyu Ba'da Kulli Shay'in"

يَا حَيِّ قَبْلَ كُلِّ شَيْءٍ يَا حَيِّ بَعْدَ كُلِّ شَيْءٍ

Consume this water on an empty stomach each morning. Refrain from eating or drinking anything else for at least thirty minutes afterward. Additionally, significantly reduce the intake of salt for a continuous duration of ten weeks, as this dietary adjustment is believed to modulate neurochemical responses associated with anxiety.

The Youngest Wife/ Complain

I am the youngest among my husband's multiple wives. The other spouses, though average in physical appearance, do not rival me in terms of moral conduct, personal decorum, and refinement. Nevertheless, they possess a certain adeptness in cunning, deception, and manipulation. My co-wives hail from affluent backgrounds, whereas I originate from a modest household. My husband, unfortunately, has overlooked my

intrinsic qualities and has ousted me from our shared residence. At present, I am devoid of both a husband and a home. In truth, I am left with nothing but emotional anguish. It is with considerable distress and reluctance that I admit the following: my husband is excessively indulgent in sensual pleasures and possesses an obsessive admiration for physical beauty. His wealth allows him to travel frequently, both within major cities and internationally, often accompanied by companions during these journeys—yet his pursuit of gratification appears insatiable. Despite his extravagant lifestyle, he continues to deprive me of fundamental rights and necessities, remaining inattentive to my emotional and material needs, as well as to the wellbeing of our child. I seek guidance regarding a spiritual invocation (wazifa) that may incline my husband to renounce his harmful inclinations and restore his affection and responsibility towards both me and our child.

Answer: As you have noted, your husband is a man of considerable means and has multiple spouses. It is evident that, despite his existing familial responsibilities, your marriage to him was, to some extent, influenced by an aspiration for greed. You could have chosen to marry a man of modest means as well. In affluent households where religious

observance is marginalised and a culture of permissiveness prevails, the grievances you now raise—however legitimate—often receive little recognition. Your present afflictions appear to stem from a fundamental dissonance between your moral expectations and the environment in which you find yourself. According to the divine principle articulated in the Qur'ān—"There is no compulsion in religion"—human beings are granted autonomy in choosing their life paths. You exercised that autonomy, and the consequences now unfold accordingly. Nevertheless, it remains within the domain of Divine Omnipotence to bring about inner transformation and reconciliation. Turn to Allah the Almighty with heartfelt supplication and seek His assistance in restoring harmony, dignity, and love in your life and in the life of your child.

Excessive Facial Hair

Question: I am troubled by the presence of numerous dark, coarse hairs on my face, which causes significant distress. I seek guidance or spiritual practice (wazifa) that may aid in removing these hairs.

Answer: Take 250 grams of *Nigella sativa* (commonly known as black seed or kalonji),

cleanse it thoroughly with water, and allow it to dry completely. Once dried, store it in a clean, clear, blue-colored glass bottle. After performing the Isha prayer, recite " **فِي سِتَّةِ أَلْفٍ مُمًّا** " one hundred times, and then blow over the kalonji in the bottle. Seal the bottle and allow it to rest undisturbed. This process should be followed for a period of twenty-one days. On the twenty-second day, begin taking one-fourth of a teaspoon of the kalonji every morning, on an empty stomach, followed by three sips of water. Abstain from eating any food for at least thirty minutes after consuming the kalonji. Continue this routine until the entire quantity of kalonji is exhausted. During this period, it is essential to avoid the consumption of spicy foods, particularly red chilies, and fried items.

Encounter with Ḥaḍrat Khidr (A.S.)/ Feeble Heart

Question: Approximately ten to twelve years ago, an event transpired in our home. My grandfather had arisen for *tahajjud* (pre-dawn voluntary prayer) and proceeded to the washroom to perform ablution. I was lying in an inner room. It was winter. As I lifted my face from beneath the quilt, I beheld an unfamiliar figure: an elderly man clad in a *tahmad* (traditional loincloth) and a jacket,

bareheaded, possessing a white beard and a countenance that radiated with an otherworldly luminosity. Instinctively, I assumed he was an intruder. Overcome with fear, I buried my face beneath the quilt. Despite the intense cold, I found myself drenched in sweat. After a brief interval, I uncovered my face once more and saw that he was looking in my direction and smiling. In his hand, he held an empty *changair*—a flat wicker tray typically used for placing bread. Once again, seized by fear, I concealed myself under the quilt and curled into stillness. Not long thereafter, I sensed that the quilt was being lifted gently from the foot of the bed. In this state of apprehension and internal struggle, I eventually drifted into sleep. Upon waking, I narrated the experience to my father. He responded, “That saintly figure was Ḥaḍrat Khidr (P.U.H.B.).” The following night, this revered presence appeared in a dream to my mother, conveying the message: “We intended to bestow something upon your son, but he became afraid. Now, he shall receive it after ten years.” Subsequently, someone suggested that if a lamp fueled by ghee (clarified butter) were to be kindled at the location of the old well that once stood in our courtyard—though it had since been sealed—it might occasion a meeting with

Ḥaḍrat Khidr (P.U.H.B.). I regularly performed this ritual every Thursday, yet I was not graced with his presence again. Is it still possible for me to encounter Ḥaḍrat Khidr (P.U.H.B.)? What spiritual discipline must I undertake to facilitate such a meeting?

Answer: Your heart is feeble. A heart lacking in strength cannot sustain the depth of perception required for spiritual insight. The fortification of the heart is essential; only then can the consciousness attain sufficient resilience. Should the *Rijāl al-Ghayb* (Men of the Unseen) manifest before an individual, his consciousness must be strong enough not to succumb to overwhelm or disorientation. It is therefore incumbent upon you to engage in prescribed spiritual exercises under the vigilant supervision of a qualified spiritual guide. Moreover, prior to sleep, you should recite abundantly the *Durūd Khidr*, which is as follows:

صَلِّ اللّٰهُ تَعَالٰى عَلٰى حَبِيْبِهِ مُحَمَّدٍ وَسَلِّمْ

“May the Most Exalted Allah bestow blessings and peace upon His Beloved Muḥammad (P.U.H.B.).”

On the Disposition of Envy

Question: I am afflicted with a persistent tendency toward envy. Despite repeated efforts, I have been unable to relinquish this inclination. I request a prescribed spiritual regimen that may assist in eradicating this habit. Furthermore, I find that during times of trial or tribulation, I am inwardly drawn toward ritual prayer and resume its observance. However, once the affliction is lifted, my heart turns away, and I become neglectful of prayer once more.

Answer: Following the dawn (*Fajr*) prayer, or prior to retiring at night, recite the following Qur'anic verse three hundred times:

نَصْرُ مِنَ اللَّهِ وَتَفَتْحُ قَرِيبُ

Upon completion, gently blow upon yourself. Through the spiritual efficacy and barakah (blessing) of this Quranic verse, it is anticipated that you shall be delivered from the inner affliction of envy.

Ḥurūf-e-Muqatta'āt

Question: In my study of the *ḥurūf-e-muqatta'āt*—I explored a range of classical and contemporary exegetical sources. However, the interpretations offered therein failed to provide intellectual or spiritual

reassurance. One prominent exegete, for instance, suggests that these letters bear resemblance to the enigmatic and non-semantic expressions found in pre-Islamic Arabic poetry, asserting that Allah the Almighty employed such letters at the outset of certain surahs to demonstrate the inimitability of the Qur'anic discourse. He further claims that since these letters carry no discernible semantic value, and their comprehension does not influence one's faith, any effort to interpret them is unnecessary and unproductive. This explanation, however, proved deeply unsatisfactory. It implies, implicitly, that a segment of Divine Revelation is devoid of meaning—an assertion incongruent with the integrity, coherence, and ontological sanctity of the Qur'anic text. Moreover, by suggesting that these letters function merely as rhetorical counters to poetic conventions, the claim risks equating the Qur'an, even partially, with the domain of human poetics—despite the Qur'an's explicit negation of prophetic familiarity with poetry: *“And We have not taught him poetry, nor is it befitting for him”* (Qur'an 36:69). I thus request clarification: What is the ontological and epistemic status of the *ḥurūf-e-muqaṭṭa'āt*?

Answer: Huzoor Qalandar Baba Auliya (R.A.) stated in his book *Lauh o Qalam* that the *ḥurūf*

al-muqatta‘āt are, in fact, abbreviated forms of divine light (Noor) script. If one seeks to interpret this concept through the lens of contemporary intellectual paradigms, it may be posited that

Each of the ḥurūf-e-muqatta‘āt may be likened to a microfilm in which thousands of images and intricate details are compressed—where an expansive spectrum of time and space is condensed into a single infinitesimal point. In this way, within the structure of the ḥurūf-e-muqatta‘āt, an entire cinematic portrayal of esoteric symbols and hidden mysteries is encapsulated. The individual to whom Allah, through His grace and mercy, bestows divine knowledge (Ilm laduni), possesses the capacity to comprehend the profound meanings embedded within and is able to observe and interpret this knowledge. In the cosmos, two distinct domains of knowledge are prevalent.

1. The knowledge of moral-spiritual discernment (righteousness vs. transgression)—which provides human beings with existential orientation through action rooted in Divine guidance.

2. The knowledge of cosmological administration (*takwīn*)—through which the structural laws and divine protocols of the cosmos, including the galactic systems, are governed.

Those individuals who are engaged in cosmic administration possess a mental velocity approximately sixty thousand times greater than that of the ordinary human mind. When such individuals seek guidance from the Qur'an in matters of divine governance, they derive Divine light specifically from the ḥurūf-e-muqatta'āt.

The Tragic Irony of Circumstantial Adversity /

Reconstruction of Selfhood

Question: Whenever one of my children regains health and begins to lead a semblance of normalcy, my heart is suddenly seized by a flood of anxious forebodings—and invariably, the child falls ill once more. All five of my children suffer from deteriorating liver conditions and frailty, as though deprived of adequate nourishment—despite there being no actual lack of provision. None of them engage with their studies with sincere focus.

The moment a child begins to show genuine academic interest, I am overwhelmed by an inexplicable apprehension, and soon the child loses motivation altogether. I arrange for private tuition, and whenever their academic performance improves, an unsettling fear grips me—soon after, the children lose interest in learning. This has now developed into a persistent pattern. My own health remains severely compromised. As soon as I experience slight improvement, the thought strikes—“I am feeling well”—and immediately I relapse, confined once more to bed. Initially, these disturbances did not seem to affect my husband. However, he too has now begun to suffer. He lost his job. We attempted to establish a small business which initially prospered, but was then sabotaged through embezzlement by a relative. I began reciting invocations for divine blessing, and the situation momentarily improved. Yet subsequently, one of the employees allegedly resorted to occult practices, and the business collapsed. During this period, my husband and son also experienced a serious accident. When I initiated spiritual practices to neutralize sorcery, our income again showed signs of improvement. But as soon as my heart was filled with hope, it was quickly invaded by fear and suspicion—“What if someone casts a spell

again?"—and the business began to falter. My husband pursues employment alongside the business. Whenever a promising opportunity emerges, I feel an inexplicable dread—and the opportunity dissipates. There was a time when employers would approach him with multiple job offers. Now, despite his efforts, nothing materializes.

Answer: The underlying cause of these recurring misfortunes lies within your ownself. A comprehensive explanation would require deeper introspection, but a remedial practice is offered below:

Each night, before sleep, close your eyes and direct your awareness inward. Envision a small black dot situated in the center of your heart. Using the power of focused imagination, visualize this dot rotating in an anti-clockwise (counter-clockwise) direction. For the first week, engage in this practice for five minutes each night. In the following two weeks, extend the duration to ten minutes per session.

After a period of three weeks, a reconstituted selfhood will begin to emerge from within—one characterized by resilience and psychological autonomy, no longer susceptible to the destabilizing effects of external conditions. However, the evolved

dimensions of your personality will exert a meaningful and enduring influence upon others. Once the cruel irony of your circumstances has passed, do not efface the memory of your tribulations; instead, adopt as a lifelong ethic the active support of those who are genuinely deserving of assistance. Engage in compassionate service with unreserved generosity. Service to humanity constitutes a moral excellence that holds an exalted status in the sight of Allah the Almighty. Individuals who devote themselves to the welfare of others are seldom subject to enduring discontent.

Envy

Question: We all family members in distress due to the conduct of our brother-in-law. His behavior has made our lives exceedingly difficult. He is habitually deceitful and given to backbiting. He neglects personal hygiene, engages in continual conflict with both his natal and marital families, and exhibits a malign and envious disposition. His gaze is believed to carry harmful intent. He is financially reckless, harbors ill-will, and is chronically delinquent in repaying debts. When asked to return borrowed money, he responds with hostility. I implore you to

recommend a spiritual practice (wazīfa) that might guide him toward moral rectitude.

Answer: Allah the Almighty instructed the Noble Prophet (P.B.U.H.) that he was not sent as a custodian or overseer over others. Similarly, you are not divinely burdened with the moral reformation of your brother-in-law. Rather, you are advised to devote your attention to your own spiritual cultivation. Each soul is responsible for its own actions. However, if his wife desires to seek spiritual means for her husband's moral transformation, she may engage in the following contemplative practice: every night before sleep, she should recite *Sūrat al-Ikhlāṣ* forty-one times, framed at the beginning and end with eleven recitations of *ṣalāt* upon the Prophet (Durood Sharīf), and then retire to bed without speaking further, holding her husband's image in meditative focus as she falls asleep. This spiritual regimen is to be maintained for a period of ninety days; any missed days may be completed subsequently.

Marriage According to One's Wish

Answer: For the purpose of attaining marriage in accordance with one's desire, one should recite the Divine Name *Yā Wadūd* eleven

hundred times (1100x) after the 'Ishā prayer, followed by supplication (du'ā) for one's specific intention. This recitation should be preceded and concluded with eleven recitations of *ṣalāt* upon the Prophet (Durood Sharīf). The duration of this spiritual practice is three weeks.

Awareness of Ultimate Reality

Question: What constitutes the underlying cause of the psychological unrest and cognitive disintegration presently afflicting humankind? From within the framework of spiritual epistemology, kindly elucidate those guiding paradigms through which the disoriented and anxious generation of today might reorient its trajectory toward a meaningful and coherent future.

Answer: The root cause of the psychological discord and cognitive disintegration within the human species can be attributed to the diminishing manifestation of the prophetic mode of thought within its collective consciousness, resulting in a gradual erosion of its foundational epistemic orientation, moreover, the self-imposed construct of hypothetical sensory faculties has obstructed humanity's access to the awareness of ultimate reality.

The Guiding Light of Divine Wisdom, the inheritor of the prophetic legacy, Ḥaḍrat Qalandar Bābā Alī' (R.A.), asserts:

When the Prophets (P.B.U.H.) contemplated any matter, they refrained from establishing a direct relationship between themselves and the object of contemplation. Their epistemic approach was grounded in the recognition that the ultimate dominion of all things, including their own existence, resides with Allah Almighty. There was no inherent or direct connection between them and any object; rather, each entity's relationship was mediated through the Divine Knowledge of Allah. When the Prophets focused on something, their first mental orientation would always be toward Allah, before their attention would turn to the object itself. Prior to directing their consciousness toward any external matter, they instinctively acknowledged that the object had no direct link to them, with the only bond existing through the Divine Knowledge of Allah. In this paradigm, Allah, as the ultimate perceivable reality, was their primary focus, and according to divine law, the attributes of Allah became the core framework for their cognitive and spiritual perception. As such, their minds embodied the attributes of the Divine.

In contrast, the contemporary human condition, increasingly estranged from the prophetic mode of thought and dominated by the empirical faculties, exhibits an overwhelming faith in materialism (Mādda), while the belief in the Creator of matter remains tenuous. This epistemic and ontological deviation has contributed to the psychological fragmentation and cognitive disintegration of humanity. Regarding guidance for the human race to shape its future, this wisdom was also imparted by Huzoor Qalandar Bābā Aīā' (R.A.). Expounding on this insight, he explained: "To attain proximity to someone, one must align their actions with that which the desired party seeks. Similarly, if we seek proximity and friendship with Allah, we must adopt the conduct that Allah Himself exemplifies. For example, Allah is perpetually engaged in the service and of His creation, without seeking any recompense or return. While the servant may never replicate the Creator's level of service to creation, every individual can tether their needs and desires to the Majestic Being of Allah. Through this alignment, one becomes integrated into the Kingdom of Allah." Huzoor Qalandar Bābā (R.A.) further states, "Every endeavor should be pursued with the utmost effort and dedication, yet the

outcome should ultimately be surrendered to the Divine Will of Allah Almighty."

Fear

Question: I find myself unintentionally clenching my mouth while speaking. Despite my best efforts, I am unable to overcome this involuntary action. Whether I am engaged in tasks or sitting idly, I continually make various facial expressions, which appear displeasing. I live in a constant state of expectancy, as though something positive is about to occur, yet I remain perpetually anxious. I also experience a persistent and unexplained fear that I might lose my job, and I worry about the welfare of my children. In essence, I remain troubled by various concerns. May Allah grant you a reward for your guidance. Kindly provide me with a remedy that will alleviate these self-imposed anxieties, enabling me to confront the challenges of life with courage, trust in Allah, and to rid myself of this inferiority complex, as well as the habits of contorting my face and clenching my mouth.

Answer: In the early hours of the morning, position yourself so that your back is resting against the trunk of a tree, ensuring that your entire spine remains in contact with it. Keep your feet bare and direct your gaze towards

the big toe of your foot. Maintain this posture for a duration of ten minutes, after which you may proceed with your regular activities. Once you have selected a particular tree, make it a point to continue using the same tree for forty consecutive days.

Self-Talk

Question: I find myself constantly engaged in self-talk. At times, I address a hypothetical listener, and at other times, I converse with myself. During these episodes, I become unaware of my surroundings. Later, upon reflecting on my behavior, I experience feelings of anger and frustration, often reprimanding myself for engaging in such actions. I repeatedly try to convince myself that I should refrain from talking to myself, labeling it as a form of irrational behavior. While I manage to calm myself temporarily through these rationalizations, the cycle of self-dialogue inevitably resumes.

Answer: In the early morning, position yourself in front of a mirror in which you can clearly observe your reflection, at least up to your chest. Begin speaking directly to your reflection, engaging in conversation on any topic, real or imagined, for approximately fifteen minutes. After this period, proceed with

your regular daily activities. Within a span of fifteen days, you will experience a reduction in the tendency to engage in self-talk. This approach is grounded in principles from parapsychology, utilizing self-affirmation techniques to address cognitive patterns.

Blood Drop

Question: I find myself enduring a situation where my mind has become overwhelmed with incessant thoughts. This state of distress began after the marriage of my eldest son, five months ago, when I noticed a drop of blood in the veranda, which I initially ignored. Over the following days, I observed more drops of fresh blood in the same location, and this pattern gradually became a persistent occurrence. Initially confined to the veranda, the blood began to fall in the courtyard as well. I considered the possibility that it might be blood from an animal falling from the roof. However, I refrained from sharing this with anyone, fearing that it would unnecessarily trouble my family. My daughter-in-law also mentioned that she had been noticing the blood for several days. When I brought it up to my children, they ridiculed us. One day, while we were conversing, a drop of blood fell during daylight hours with such force that it

startled us all. Dear Khwaja Sahib, I seek your guidance regarding this occurrence. I swear by God that I have never wronged anyone, and I have always tried to assist others as much as possible. Since the onset of this unusual event, our circumstances have deteriorated progressively, and we now live in considerable hardship and distress.

Answer: Individuals may engage in practices such as sorcery, and under its influence, disturbances and malfunctions in various affairs may manifest. It is advised to recite Surah Al-Falaq and Surah An-Naas once during the morning, evening, and night, followed by blowing over water after each recitation. This water should be consumed for a period of twenty-one days as a remedy.

Visualization of Horrific Images

Question: Some time ago, I began practicing a prayer recommended by an individual. After a few days, I started noticing a peculiar sensation spreading through my body during the recitation. Initially, I paid little attention to this, but over time, the sensation intensified. One day, during the recitation, I felt as though my body was levitating, as if it had no weight. Alarmed, I sought support from a nearby table, and at that moment, my condition

returned to normal. Later, as I prepared for sleep, I experienced what seemed like a continuous stream of visions passing before my eyes, similar to the rapid movement of a train. Throughout the night, I observed a variety of surreal images—mountains, rivers, gardens, and celestial scenes. On one occasion, while lying down, I experienced a sudden jolt, akin to an electric shock, and my mind became numb. Following this, I began to hear footsteps outside my room at night, and I could distinctly hear the sound of someone walking. While sitting, I felt as though someone passed by me from behind, yet upon looking, I found no one there. Eventually, while continuing the recitation, I began to perceive strange and frightening shapes. Disturbed by these visions, I ceased the recitation. Although the intensity of these experiences has diminished, I occasionally still encounter novel sensations and feelings. I now seek your guidance on this matter.

Answer: The prayer you were reciting inadvertently led to a regression of latent spiritual energy. Regression, in this context, refers to unconscious mental and spiritual states becoming manifest in the conscious mind, a phenomenon that can overwhelm the practitioner. It is commendable that you ceased the practice, as continuing the

recitation without proper guidance could have precipitated greater harm. Such experiences are a reflection of the subtle energies being released, which are not always conducive to an individual's well-being, particularly when performed without oversight. This is why it is critical to undertake any spiritual practice or prayer under the supervision of a qualified and experienced guide, one who possesses a deep understanding of the intricate dynamics involved. Without such supervision, the potential risks of unintended spiritual consequences are heightened. Therefore, it is advised that you refrain from engaging in any further practices without the direct guidance of a qualified mentor or teacher.

Fantastical Ideation

Question: My cognitive faculties remain persistently occupied with inconsequential and aimless thoughts. Whenever I attempt to engage in intentional recollection, I experience excessive yawning. A continuous state of inertia and mental lethargy prevails. The mind remains incessantly engaged in constructing implausible and hypothetical scenarios—"this might happen," "that might take place." At times, the internal disarray

becomes so intense that I feel compelled to physically strike my head against a wall. I urgently request a response, as I fear an imminent cognitive collapse if this condition persists. For the sake of Divine compassion, I implore your assistance in safeguarding my psychological well-being and future.

Answer: Following the ‘Ishā’ (night) prayer, recite the Divine Name “**Yā ‘Alīm**” (O All-Knowing) 101 times. Thereafter, engage in murāqabah (meditative introspection) with closed eyes. During this contemplative state, focus your inner perception upon an influx of radiant orange light entering through the crown of the head, permeating the entire somatic structure, and discharging through the soles of the feet into the earth—symbolizing psychological grounding and energetic release. This therapeutic should be practiced daily without interruption for a continuous period of three months.

Haematological Depletion

Answer: For the past three to four years, my husband has been afflicted with a persistent and poorly understood condition. Despite multiple therapeutic interventions based on differing medical assumptions, no conclusive diagnosis has been reached, nor have the

outcomes been clinically significant. He suffers from severe arthralgia, particularly in the elbows, phalanges, and knees, which often results in functional immobility. Additionally, he describes episodic perceptual anomalies—such as the sensation of a presence lying beside him, or an unseen entity entering the space. In some instances, he experiences a sudden external force or thrust, resulting in unexpected falls.

Answer: A retrospective analysis suggests prolonged excessive sodium consumption as a potential etiological factor contributing to systemic hematological weakness and renal insufficiency. It is recommended to impose a complete sodium restriction for a duration of one week, followed by the introduction of regulated, medicated salt. With consistent adherence to this protocol, it is anticipated—by Divine will—that significant symptomatic relief will manifest within a few weeks.

Self-Motivational Deficits/ low self-efficacy

Question: I am an educated woman and also work professionally. The issue is that none of my tasks seem appealing or captivating. My writing is so poor that I feel embarrassed by it, and I am often ridiculed for it. Additionally, despite putting in considerable effort, the

items I make through sewing or crafting never turn out beautiful. There seems to be no charm in my personality either. Kindly provide a solution to these concerns, and I would be grateful.

Answer: Upon an analysis of your writing, it appears that your unconscious mind reveals a tendency toward feelings of inferiority. Although you possess inherent capabilities, these are obscured and constrained by a pervasive sense of self-doubt. This underlying inferiority complex has notably diminished the vibrancy and strength of your personality.

You must consciously remove from your mind the notion that you lack appeal or that your endeavors are incomplete. To activate your latent potential, before sleep, lie on your back and mentally repeat the following affirmations: "My potential is awakening, and my intrinsic appeal is steadily growing." Within a month, you will observe a significant resolution of the issues you are currently facing, Inshallah.

Selfishness

Question: My elder sister, who was 14 or 15 years old at the time and studying in the ninth grade, once complained about hearing

voices coming from the trees behind our house. She subsequently began to mention more mysterious sounds. One day, she informed our father that people sitting at nearby shops were insulting her. This claim seemed hard to believe, as the shopkeepers in our neighborhood are well-regarded. Upon hearing this, our parents decided to keep her at home. After that, my sister went through several phases, each one presenting a new form of illness. It is important to note that, before this started, she was known in the family for her modesty, politeness, quiet nature, and intelligence. She was frequently used as an example of good conduct within the family. Initially, she developed the delusion that everyone in the family was against her, speaking ill of her. At one point, she even destroyed our parents' newly made clothes, rendering them unwearable. Gradually, due to her increasingly erratic behavior, she had to face physical discipline. Several treatments were tried—consultations with doctors, traditional healers, and spiritual practitioners—but none yielded any improvement. Eventually, she had to be admitted to a psychiatric facility for a brief period. After a few years, she became somewhat normal, though there were still occasional instances where she would say

things that embarrassed the family. During this period, our parents continued to try and arrange a marriage for her, but this was not easy, as her expectations were very high, and she could not imagine marrying someone of lower status. Ultimately, a well-educated, attractive, and professionally established man, fully aware of her condition, proposed to marry her. After much deliberation and with her consent, their marriage was arranged. However, due to certain circumstances, the wedding was not immediately carried out. The man continued to visit our house, but after a misunderstanding, my sister became resentful of him and began to despise him. Her brother-in-law and our parents made considerable efforts to reconcile them, but to no avail. Eventually, the engagement was broken off, which caused our parents great distress. It is worth mentioning that the wedding arrangements were made with great care and grandeur, hoping to make her happy, especially because she was the eldest child. At that time, my brother and I, being younger than her, were also of marriageable age, but our parents did not want to marry us before her to avoid making her feel left out. Now that she has divorced and remarriage seems unlikely, our parents proceeded with our marriages.

She harbors extreme jealousy towards both of us, particularly me. Despite our parents' ongoing efforts to treat her with more consideration than us to ensure she does not feel neglected, she continues to resent me, my husband, and my children, although we have always shown her love. She refuses to even acknowledge our presence. In recent years, her condition has deteriorated. Initially, she had preferences for certain relatives and disliked others, but now she refuses to interact with anyone. Previously, she took great care in her appearance and dressed fashionably. Although she still believes that her clothing, makeup, and overall style are fashionable, this is no longer the case. During her illness, however, she discovered a talent for painting and trained under a renowned Pakistani artist. She attended the Arts Council for several years and achieved significant recognition in the field. Her paintings were even exhibited in major cities across Pakistan. Despite her illness, she has become highly selfish. She is meticulous about her own food, comfort, and well-being, and constantly fights for her personal rights. Our parents, too, desire that she be treated with fairness and equality, but she always believes she is being wronged. Her behavior and constant conflicts have

disrupted the peace and harmony of our entire household.

Answer: Your sister appears to be experiencing a psychological disorder. The recommended treatment is as follows: a large photograph of her upper body should be created. Early in the morning, circles should be drawn on the photograph using a pencil, ensuring that the circles cover her head and chest. It is acceptable for the circles to overlap, but the pencil should be applied with moderate pressure—not too hard, as this could damage the photograph, and not too soft, as it would break the pencil and interfere with the process. This exercise should be performed for 15 minutes daily for 40 consecutive days.

Blood Clots / hematemesis

Question: Our niece, aged 10, fell ill five years ago with a continuous flow of blood from her mouth and urinary tract throughout the day. Four years later, this condition recurred, although now only the mouth is affected, with such a significant blood flow that she spits out clots consistently. Additionally, her body is covered in numerous bluish marks. The physicians have suggested that she may have been poisoned or ingested a toxic substance.

They have also considered the possibility of tuberculosis. Each time our sister-in-law brings her to the hospital, the doctors inquire whether she is a stepmother. This situation causes us great distress, and it is increasingly difficult for us to bear witnessing the suffering of our niece and sister-in-law. I am aware that, by the grace of Allah, many individuals have been saved under your guidance, and we implore you not to let us lose hope.

Response: This condition is a result of disturbances to the brain, throat, gums, and lungs, leading to the accumulation of blood in the mouth, particularly during sleep, whether at night or in the day. The prescribed treatment involves utilizing a high-quality cotton ball, upon which the following Quranic verses should be recited for protection and healing:

Bismillahir-Rahmanir-Raheem,

وَالَّذِي قَدَّرَ فَهَدَى (2) الَّذِي خَلَقَ فَسَوَّى (1) سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى
(4) وَالَّذِي أَخْرَجَ الْمَرْعَى (3)

Upon reciting these verses, blow over the cotton ball and place one ball in each ear before sleep. The procedure should be repeated the next night with fresh cotton balls. This treatment should continue for seven

consecutive nights. Afterward, dispose of the cotton balls in a flowing river or a well.

"Furthermore, locate a piece of old burlap, preferably very old, and burn it. Once it has burned, grind it into a fine powder using your fingers. This powder should then be mixed with honey and administered to the child twice daily, once in the morning and once in the evening." Only for a duration of three days, combined with three days of physical treatment and seven days of spiritual treatment, this ailment will, Insha Allah, be permanently eradicated. It must be conclusively ruled out that the child has been poisoned by anyone.

Spirit of the Aunt

Question: I seek to ascertain whether my aunt is alive or has passed away.

Answer: Prior to retiring for the night, perform the ritual ablution (wudu), then sit facing the northern direction. Recite the phrase "Nawit Sukrat Fasih- نُؤَيَّةُ سَكْرَاتٍ فَصِيحٍ" one hundred times, and without engaging in conversation, proceed to bed. In your heart, harbor the inquiry: "Aunt, kindly inform me of your current state—whether you are alive or deceased." Then, retire to sleep. After eleven days of

faithfully performing this practice, you will receive a clear indication of your aunt's condition.

Psychic Turmoil

Question: I am a 20-year-old BA student, and for the past five years, I have been suffering from a tormenting affliction: whenever I try to bring a virtuous thought to my mind, involuntarily, a harmful thought follows immediately. I have sincere faith in Allah and His Messenger (P.B.U.H), but whenever I think of Allah or His Messenger (P.B.U.H), these thoughts tragically shift from purity to negativity. Despite my continuous repentance and seeking forgiveness, I am often overwhelmed with despair. At times, I wake up in the middle of the night, weeping, and beseeching Allah to rid me of this affliction. I am unable to express certain details due to the fear of committing irreverence, but these persistent thoughts lead me to consider actions like suicide, though I am fully aware that such acts only bring torment in this life and the Hereafter.

When I see others offering prayers, I am consumed by uncontrollable tears, feeling deeply unfortunate because I cannot experience the same. In gatherings where the

remembrance of Allah or the Prophet (P.B.U.H) is recited, profane and disgraceful thoughts flood my mind, making me feel exposed and vulnerable. I resort to self-harm and weep, yet this torment persists. I am unsure where to seek refuge or what remedy could alleviate this suffering.

As a child, I was exposed to undesirable books and magazines brought into our home by my uncle, who had a keen interest in them. On one occasion, my mother caught me reading such material, and though she reprimanded me, I secretly continued to indulge my curiosity. Over time, this indulgence became a source of internal conflict, causing confusion and mental distress. I regret not heeding my mother's warnings. Now, this affliction has become a permanent part of my life, compelling me to withdraw from religious gatherings. Even when I hear the recitation of the Qur'an, I leave because I fear I may be committing irreverence.

For the last two years, I have been residing in the Middle East with my parents, and people often remark on my fortune, as I have easy access to visit sacred sites. Yet, each time I hear this, I feel deep sorrow, as despite being physically near these places, I feel spiritually distant. I am currently in Pakistan.

Answer: The reading of morally detrimental novels, stories, and magazines can cause profound emotional turmoil, leading to a disintegration of societal and religious values. When these values disintegrate, individuals often become ensnared in conflicting thoughts, which ultimately distort their beliefs. These involuntary thoughts about Allah, the Prophet (P.B.U.H), and religion are not deliberate but stem from a fractured belief system and the inner guilt associated with it. This results in a latent, a festering abscess that deeply disturbs the soul. This condition often causes a psychological affliction that, though invisible, can be more painful than any physical ailment. May Allah, in His mercy, protect us from such suffering.

To remedy this distressing situation, it is recommended to sew a shirt(kurta) made from coarse, unbleached khaddar (a rough cotton fabric), ensuring it is one inch larger than the body, both in sleeve length and body width, and extending to the ankles. This garment should be worn in a dark room—if there is no darkness, create it by turning off all lights. Once dressed, the individual should walk around for 15 minutes, continuously reciting the following verses:

"Alhamdulillah Rabbil Alamin, Ar-Rahman Ar-Rahim, Malik Yawmid-Din."

○ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ○ الرَّحْمَنُ الرَّحِيمُ ○ مُلْكٌ يَوْمَ الدِّينِ ○

After 15 minutes, the shirt should be removed and folded, placing it in a safe, concealed area within the same room. This practice should be continued until the individual's beliefs are purified and their thoughts are realigned with divine guidance. It is crucial that the room remain dark throughout the duration of this ritual. This process addresses the purification of both belief and thoughts and is designed to alleviate the inner turmoil.

Hematemesis (vomiting of blood)

Question: My son has been experiencing episodes of hematemesis (vomiting of blood). Despite extensive medical consultation, no definitive diagnosis has been established. Administration of any form of medication appears to trigger immediate bleeding. The hemorrhage begins abruptly and ceases on its own. Initially, only minimal blood was expelled, but the condition has since progressed to profuse vomiting of blood. His respiration has become increasingly strained and labored. He is in the prime of his youth,

and I am emotionally overwhelmed with distress. Having exhausted all medical avenues, I now turn to you in utter desperation. I earnestly seek a remedy that might restore my son's health.

Answer: Procure an old piece of coarse jute fabric (burlap), incinerate it completely, and collect the resultant ash. Mix this ash thoroughly with pure honey and store it securely. Administer one teaspoon of this ash-honey mixture to the patient thrice daily—morning, noon, and night. Prior to each administration, recite the sacred phrase "**Bismillah al-Sharif**", followed by the divine invocations:

يَا شَافِي، يَا شَافِي، يَا شَافِي،

يَا كَافِي، يَا كَافِي، يَا كَافِي،

يَا وَدُودُ، يَا وَدُودُ، يَا وَدُودُ،

يَا رَحِيمُ، يَا رَحِيمُ، يَا رَحِيمُ

—and then spiritually exhale (blow) upon the remedy. It is imperative that the patient refrains from consuming constipating or excessively heating foods.

Treatment of Systemic Desiccation

(Pathological Dryness)

Question: It has been a considerable period since I consumed medications characterized by intense heat and desiccating properties. The cumulative effect of these substances has resulted in a pervasive internal scorching, leaving my entire body—from head to toe—in a state of physiological distress. My visual acuity is progressively diminishing, and my entire somatic structure—including the abdominal cavity—feels retracted, rigid, and depleted. This pathological dryness has compromised my functional capacity to a debilitating extent. I seek a spiritually grounded therapeutic intervention capable of restoring homeostatic moisture across the physiological system.

Answer: Commence the treatment each night following the 'Ishā' (night) prayer by reciting the verses of Sūrat al-Lahab—beginning from "Tabbat yadā" and concluding with "wa imra'atuhu"—one hundred and one (101) times over a vessel of water. Upon completion, spiritually exhale (blow) upon the water, and consume exclusively this sanctified water for a

continuous duration of twenty-one (21) days. No alternative water source is to be ingested during this prescribed period. At the end of each day, any remaining quantity of the consecrated water should be respectfully poured onto cultivated soil or a garden bed, symbolically returning the residual energy to the earth. My visual acuity is progressively weakening. The entire structure of my body, including the abdominal region, exhibits a state of internal contraction, accompanied by persistent muscular and fascial rigidity. This pervasive dryness has debilitated my physical functions, rendering me incapable of performing even basic tasks. I seek an esoteric or spiritually-informed intervention capable of mitigating this systemic desiccation, not only from the bodily tissues but from the entirety of my physiological and energetic constitution.

Dry Pruritus (Itching)

Question: I am afflicted with pervasive dry pruritus affecting both the entire body and the scalp, accompanied by accelerated alopecia manifesting as substantial hair loss in clusters. Despite having undergone extensive treatment through both allopathic and homeopathic modalities, I remain without relief. I now appeal—through the platform of

Jang newspaper—for a remedial formulation integrative wisdom. I am in a state of considerable distress.

Answer: Soak **eleven select jujube fruits (*Ziziphus jujuba*)** of the finest quality in warm water overnight, allowing their subtle medicinal properties to infuse gently into the liquid by morning. In the morning, gently press the soaked jujube fruits to extract their essence, discard the fibrous residue, and drink the lukewarm water. Massage pure mustard oil into the scalp and body, then sit in sunlight until light perspiration occurs. After three hours, bathe with water infused with neem leaves. Avoid all meats (including eggs), red chili, hot spices, and excessive salt in your diet.

Dreams and Our Life

Question: What is the significance of dreams? Is a dream simply a series of disjointed thoughts? Because the events in dreams seem to be disconnected from the realities of our waking life. However. The hadith of the Prophet Muhammad (P.B.U.H.), "Dreams are a part of prophecy," implies a profound significance to dreams, suggesting that they hold more than mere subconscious meanderings. However, personal experiential evidence does not always support this view. I

seek a deeper understanding of this concept from a scholarly perspective.

Answer: The process of dreaming offers us a deeper understanding of the soul and its inherent capabilities. This happens in such a manner that, while we are in a state of sleep, all physical faculties are entirely dormant, with only the respiratory functions remaining active. In dreams, the individual can engage in a variety of actions: walking, speaking, and experiencing emotions such as joy and sorrow. There is no aspect of waking life that does not find its counterpart in the dream state.

A common argument is that dreams are merely projections of the mind—fleeting and inconsequential—because, upon awakening, the individual perceives no lasting effects of the actions witnessed in dreams. However, such an assertion is flawed. It is not uncommon for individuals to experience physical sensations or emotional responses in dreams—such as the need to bathe after an intense dream or lingering feelings of fear following a nightmare. There are also instances where dreams manifest in waking life with remarkable accuracy, sometimes after days, months, or even years. It is rare to

find a person who has not experienced such synchrony between dream and reality.

Given this, the claim that dreams are mere figments of imagination or arbitrary mental phenomena is untenable. Dreams, in their nature, convey insights that extend beyond the subjective realm of the individual, providing a window into broader metaphysical truths. When we acknowledge that dreams are not purely illusory, their ontological significance becomes clearer. Indeed, the actions and experiences that unfold in dreams are often symbolic of broader existential themes, mirroring the waking life experiences, as both realms are constructed through the medium of consciousness.

It is a routine experience wherein we walk from our residence to the marketplace, position ourselves at a specific shop, and engage in the act of purchasing an item. If, at that moment, someone were to inquire about what we observed on our way to the shop, we would likely respond that we did not consciously register any details. It has been observed that in the state of wakefulness, if we are not fully attentive, we remain oblivious to the events around us—unaware of what

transpired, how it unfolded, and when it occurred.

This example demonstrates that both in wakefulness and in dreams, the significance of any experience is contingent upon the full attention of the mind towards a particular object or activity; without such focus, both wakefulness and dreams hold no inherent value. Even the most extended periods of wakefulness often pass in a state of inattentiveness, and substantial portion of dreams also unfolds in a state of unconsciousness. There are instances when dreams carry considerable significance, just as there are moments when wakefulness itself lacks meaning. Thus, it is not justifiable to neglect the state of dreaming and its components, which represent half of our existence.

The origin of the creation of the universe Prophet Muhammad (P.B.U.H.),, conveyed that dreams constitute the fortieth chapter of the knowledge of prophethood. This inherently elucidates the profound significance of dreams. The prophets (P.B.U.T.) and those exalted servants of Allah the Almighty who were graced with the knowledge of the Divine Names—namely, the comprehension of His attributes, known in

mystical theology as 'Ilm al-Ladunī (esoteric, divinely bestowed knowledge).

The significance of dreams, therefore, parallels that of waking life: both realms contain meaning only when conscious awareness is present. This reflects the spiritual teachings of the Prophet Muhammad (P.B.U.H.), who stated that "dreams are a part of prophecy," underscoring the notion that dreams can convey divine knowledge and guidance. Prophets, as divinely chosen figures, were granted profound insight into the unseen through their dreams, and such visions provided them with critical revelations regarding the nature of reality. Similarly, the ability to interpret and understand dreams is a capacity rooted in spiritual knowledge (Ilm al-Asma), which was imparted to the Prophets.

Such individuals—endowed with divine gnosis—possess the requisite capacity to decipher the mystical directives and allegorical intimations of dreams. Moreover, the acquisition of prophetic knowledge and the assimilation of the spiritual endowments associated with the legacy of the prophets (P.B.U.T.) becomes accessible, in large part, through the activation and cultivation of the

dream faculty, which serves as a conduit to unveil supra-rational truths.

For those seeking to access the divine wisdom inherent in dreams, it is essential to engage in *Muraqabah* (spiritual meditation) as a practice that enhances one's ability to transcend the confines of the material world and attune oneself to the metaphysical realms. Through disciplined spiritual contemplation, individuals can cultivate an awareness that allows them to perceive the deeper meanings embedded within both their waking and dreaming experiences.

Ultimately, the prophetic faculty of dream interpretation offers a pathway to understanding the hidden dimensions of existence. Through dreams, individuals can uncover insights into their spiritual journey, the nature of divine will, and the trajectory of their soul's evolution. In this sense, dreams are not mere fleeting phenomena but are integral to the broader cosmic order, reflecting the interconnectedness of all realms—material and spiritual. Furthermore, the acquisition of the esoteric sciences and metaphysical faculties conferred upon the Prophets (peace be upon them) is attainable solely through the activation and disciplined refinement of the oneiric faculty—namely, the capacity for

visionary perception within the dream state. By employing particular methodologies, this faculty can be discerned and its latent potential harnessed, thereby facilitating its practical application within the waking state. The praxis of the Prophets (P.B.U.H.) originates from this very juncture, and it is through this esoteric knowledge that they elucidated to their disciples the ontological origins of humanity, the course of its existence within the physical domain (*'ālam al-nāsūt*), and its eventual transcendence to the higher, spiritual realms.

The first lesson in applying the dream faculty in wakefulness is "muraqaba" (meditation).

Mental Cells and Reproduction

Answer: Your wife is not progressing smoothly through the stages of childbirth because the mental cells, on which reproduction depends, are not functioning properly. To improve the performance of these cells, write on a waxed paper



and seal it in a piece of sky colored fabric. Have it worn around the neck. Once a week, without removing the amulet from the fabric, give it a fumigation with frankincense. For five consecutive Thursdays, donate two rupees between Asr and Maghrib.

Hole in the Heart

Question: Our younger sister, approximately 18 years of age, has been born with a congenital heart defect. Despite ongoing medical treatment since birth, the hole in her heart has not yet cured. We wish to incorporate both medicinal treatment and prayer in her healing process. Could you suggest a spiritual remedy, and also include her in your prayers during a meditation gathering for healing?

Answer: Begin and conclude with eleven recitations of Darood Sharif, followed by the recitation of the phrase

"Fā'ūhī llā 'Abdīhī Mā Awhī," "Mā Kadhab-al-Fu'ād Mā Rā'a" a

مَا كَذَبَ الْفُؤَادُ مَا رَأَى ۖ فَآذُنِيَ إِلَىٰ عِبْدِهِ مَا أَوْحَىٰ

total of 11,000 times in one sitting. After this, perform a spiritual blowing (Dām) over half a seer (approximately 1.5 kg) of pure honey. The

honey should be consumed in equal amounts (one teaspoon) in the morning, evening, and night. The recommended duration for this treatment is six months.

Neurological and Psychological Disorders

Question: My seventeen-year-old daughter has been afflicted with a neurological and psychological condition for the past eight years. The onset occurred during her third year of primary school when, quite suddenly, she lapsed into silence, began pacing ceaselessly, and frequently exhibited signs of inexplicable fear. She would lose control of her bladder irrespective of place or awareness. Thereafter, she began experiencing violent outbursts—screaming uncontrollably and, in states of delirium, physically assaulting her younger siblings. At present, she often reports seeing bizarre and terrifying apparitions, insisting that someone is trying to harm her, and demands that member of the household leave. Throughout these eight years, we have sought the expertise of eminent psychiatrists and neurologists. Although treatment is ongoing, it has yielded no meaningful improvement. I humbly request a spiritual prescription that might reintegrate her fragmented personality

and return her to a state of conscious awareness.

Answer: Procure a healthy ram and shear its wool, setting the wool aside. Dig a pit in raw, untouched earth, and place the wool within it. If the entirety of the wool cannot be accommodated, place in the pit as much as will fit. Slaughter the ram in such a manner that its blood is fully absorbed by the wool. Allow the wool to dry in the shade, then place it in an unglazed earthen vessel—one that is spacious and open-mouthed to allow for proper air circulation. Distribute the ram's meat, hide, head, and feet as charity.

Each night, prior to sleep, ignite a portion of the wool in the room where the patient resides, using smoldering charcoal as the medium of combustion. The complete quantity of wool is to be gradually incinerated over a duration of ninety days. Before each session of combustion, recite “**Bismillāh al-Raḥmān al-Raḥīm**” eleven times with due reverence. Throughout the course of this regimen, the patient must strictly abstain from the intake of excessively salty, pungent, acidic, or constipating substances.

Perceived Cerebral Encapsulation

Question: I experience a persistent sensation as though a sheath has enveloped my brain, confining all cognitive faculties within it, rendering them incapable of external expression. My memory has significantly declined, and the mental acuity once requisite for executing tasks efficiently has diminished. A continual state of mental distraction prevails, accompanied by a pervasive sense of cerebral fatigue.

Answer: After midnight has passed, withdraw to solitude beneath the open sky, standing barefoot and bareheaded. Place both hands gently upon the crown of the head, close your eyes, and remain in this contemplative posture for approximately ten minutes. *Inshāllāh*, within a span of two weeks, cognitive functions will begin to resume their normal activity and responsiveness.

Signature Therapy / Psychological Distress

Question: In the formative years of my childhood and early youth, I was deeply immersed in states of spiritual elation and inner fulfillment. However, over the past four to five years, I have been grappling with acute psychological unrest. I am increasingly consumed by the perception that I have failed to attain the academic distinction that

once characterized my earlier achievements. Despite knowing that my intellectual growth remains intact—evidenced by a remarkable expansion in general knowledge—this perceived mediocrity in academic performance has led to a state of psychological debilitation. Consequently, I find myself hypersensitive and unable to endure even the most minor instances of injustice or adversity.

Answer: Each night before retiring to bed, engage in a focused exercise of signing your name repeatedly from multiple angles and orientations for a duration of approximately thirty minutes. *Inshāllāh*, the psychological conflict will begin to resolve within a period of forty days.

Lice in the Scarf

Question: My mother has been afflicted with a peculiar condition for the past two months. It began with episodes of itching, followed by a sudden onset of intense restlessness. She reports that it felt as though someone had pulled the prayer mat from in front of her. She perceived a sensation of becoming lighter in weight. Her feet often remain cold. She performs her prayers only upon repeated reminders, and even then, she tends to

combine two or three prayers at once. She has developed an aversion or fear toward nearly everything. We consulted multiple physicians and underwent radiological examinations; all results were within normal parameters. A religious scholar we consulted opined that some form of occult practice (sifli 'amal) had been employed against her. Approximately four years ago, a scarf in our household was found to be infested with a significant number of lice, which we subsequently burned. Kindly advise: what is the nature of this condition? And if it is not an illness, then what is it?

Answer: There is no such thing as occult or sifli practices involved here. The matter is straightforward: your mother's heart has become weakened. Please arrange for an ECG and consult a cardiologist, following their medical advice. Upon their recommendation, administer honey three times daily. Before consumption, recite the phrase

"Yā Ḥayy qabla kulli shay' wa Yā Ḥayy ba'da kulli shay'"

يَا حَيُّ قَبْلَ كُلِّ شَيْءٍ، يَا حَيُّ بَعْدَ كُلِّ شَيْءٍ

three times over the honey and blow upon it.

Chest Pain

Question: On the second day of Eid, while I was cleaning the house, I suddenly experienced a mild pain in my heart. I assumed it was something minor. However, after a few days the pain returned, so I sought medical treatment, and it temporarily subsided. When the pain reoccurred, I consulted a second doctor who diagnosed it as muscular strain, but the treatment was ineffective. I then visited a third physician, after which the pain subsided again. However, after some time, the pain recurred with such severity that it felt as though something was striking downward within my heart, and my chest felt as if it were burning with fire. Kindly advise a spiritual remedy. I would be sincerely grateful. Believe me, I have never experienced such distress in my entire life.

Answer: Whenever you drink water, tea, milk, or any beverage, recite “**Riyāḥīn Mā’**” three times over it and blow on it before consumption. It is essential that you undergo an ECG under the supervision of a heart specialist and strictly follow their medical advice.

Asthma

Answer: According to the Divine Law of Creation, the human being is, in essence, a constellation of Divine radiations (lights), and the equilibrium of these Divine radiations constitutes what we term as health. These Divine radiations are not monolithic; rather, human existence is governed by numerous types of dispersive Divine lights. For conceptual clarity, we may refer to these Divine radiations in terms of various colors.

These Divine radiations disintegrate and scatter within the brain, and as a result of this diffusion, billions of cerebral cells are stimulated, ultimately giving rise to the faculties of perception and sensation.

The condition of asthma (dīq al-nafs) also originates from a disruption in the balance of these Divine radiations. The Divine radiations responsible for regulating the circulation of blood throughout the body lose their equilibrium. Consequently, the density or impurity within the bloodstream—which should normally be expelled through the skin's pores—fails to exit the system adequately. When this impure blood completes its systemic circulation and reaches the lungs, it begins to deposit within the alveolar networks.

This accumulation, at first, undergoes putrefaction, and subsequently, viral agents emerge. When the lungs become saturated with these microbial elements, the pulmonary pumping mechanism deteriorates, thereby causing respiratory difficulty. This constitutes the spiritual interpretation of asthma. The prescribed therapeutic method is rooted in chromotherapy. Apply linseed oil (flaxseed oil) irradiated with orange-colored rays onto the chest at the site of the lungs, massaging in circular motions. This should be done both at night before sleep and in the morning, for five minutes each time, using gentle pressure. Simultaneously, prepare and consume one ounce each of water irradiated with orange and deep blue rays—once in the morning and once in the evening. The methods for preparing this oil and colored water have been published previously on several occasions. Additionally, abstain from sour and cold foods, and remain in environments with clean, open air.

The River and the Verdant Meadow /

Obsessive-Compulsive Disorder (OCD)

Question: For the past several years, my mental condition has become increasingly

disturbed. It feels as though an onslaught of thoughts is continuously attacking me, and my mind, helpless amidst this deluge, drifts aimlessly in its currents. This unforeseen affliction has paralyzed both my decision-making capacity and my innate abilities. Regardless of my surroundings or their significance, I remain enveloped in incessant thoughts. These thoughts have led me toward spiritual degradation and inner misguidance. Without volition, blasphemous and profane ideas about the purified self and sacred personalities invade my mind—so intensely that at times I feel an urge to set my own heart ablaze. Despite repeated attempts to dam the flood of thoughts with the force of will, I have failed. In all external matters, I appear to be a normal and healthy individual. However, in the face of these intrusive thoughts, I remain utterly powerless.

Answer: Have a postcard-sized negative of your full physical form prepared. Instruct the photographer not to mark or tint the negative in any way. Frame this image as one would frame a portrait, and hang it on a wall. From a distance of four feet, observe this negative intermittently for a cumulative duration of two hours per day. This method will assist in liberating the mind from the persistent assault of chaotic thoughts.

During this process, if contrary or blasphemous thoughts arise while walking, standing, or sitting, do not resist them. Allow them to come and pass of their own accord. According to the subtle laws of thought, resisting a mental impression intensifies it. Therefore, if a disturbing image—such as fire—emerges in the mind, do not attempt to suppress it by force. Instead, gently redirect your focus to a peaceful mental image, such as a river, a garden, or a green meadow.

By following this practice in conjunction with *negative viewing*, you will become protected from the invasion of perverse and oppositional thoughts. Prior to initiating this treatment, obtain consent from a qualified psychologist or mental health expert.

Adverse Reaction to Medication

Question: My sister has been ill for the past year. It began with episodes of fever, followed by a reddening of her cheeks. The family assumed the redness was due to the fever. Soon after, she started vomiting, the veins in her legs became tense, and she lost the ability to walk. The physician stated it was an adverse reaction to some medication. She remained hospitalized for two months and recovered. However, shortly afterward, her

illness resurfaced. This time, it began with redness of the cheeks, followed by eruptions all over her body that eventually turned into dark spots. Upon further examination, she was diagnosed with a dermatological condition. A sample of skin was excised from her arm and sent to a dermatologist for testing, but the report returned normal.

Her health has once again deteriorated. A tissue biopsy from her back was conducted, and the report stated that the illness was untreatable. Our entire family is extremely distressed. For God's sake, please suggest a supplication or method through which our hardships may be alleviated. The doctors have given up, but we have not lost hope in God. We know that through your counsel, even complex diseases have been healed. She now experiences a strong aversion to food. When presented with a cup of milk, she vomits. When meat is being cooked, she complains of a foul smell. Kindly suggest a method that would restore her ability to eat, so that her physical weakness does not increase.

Answer: Place small pieces of silk fabric in each of the seven colors before the patient. Ask her to select the one she finds most beautiful or pleasing. On this selected piece,

embroider four stars at the corners. In the center, embroider the following invocation using silver-colored thread:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 يَا رَحِيمُ يَا اللَّهُ يَا مُرِيدُ
 يَا رَحِيمُ يَا اللَّهُ يَا مُرِيدُ
 يَا رَحِيمُ يَا اللَّهُ يَا مُرِيدُ
 يَا بَدِيعَ الْعَجَائِبِ بِالْخَيْرِ يَا بَدِيعُ
 يَا مَهْلَاثِيلُ يَا ثَمَثَائِيلُ يَا مِيكَائِيلُ يَا جِبْرَائِيلُ

Frame this embroidered piece and place it in a location where the patient sees it frequently throughout the day. The thread used for this embroidery must be silver in color. In terms of dietary restrictions, she must avoid refrigerated items, foods that are excessively salty or spicy, and anything stale or that induces flatulence. Prior to commencing this regimen, offer five rupees and twenty-five paisa in charity to a needy person.

Medications

Question: I have been gravely ill and bedridden for the past one and a half years. Every form of treatment has failed. I humbly

request your assistance through a spiritual prescription. Approximately four to five years ago, I began reciting the *Namāz-e-Tashkeer* (Prayer for Spiritual Influence) around 11 a.m. for seven consecutive days. After three or four days, I experienced what felt like an unseen force rotating my entire body from head to toe in a circular, swing-like motion. I became intensely alarmed but managed to complete the prayer.

That same night, I awoke in a state of panic, startled like a small child. I drank glucose and cold syrup mixed with ice, which brought some relief. I continued the *Namāz-e-Taskheer* for a few more days and completed the full week. The episodes of panic, however, began recurring frequently, and I would mitigate them by drinking iced beverages. Over time, my temperament became restless, and I developed high blood pressure. This condition persisted for several years. Yet, I observed that during the fasts of the blessed month of Ramadan, and during the recitation of 125,000 counts of *Kalima Sharīf*, *Durūd Sharīf*, or *Bismillāh*, these episodes would not occur. Due to hypertension, I reduced my food intake, which in turn led to physical weakness. In 1983, while preparing lunch one afternoon, a black veil suddenly descended before my eyes, resulting in complete loss of

vision in the left eye and partial loss in the right. After rinsing the eyes and applying eye drops, the vision gradually returned. A week later, I developed fever during the night and subsequently became critically ill. I was overwhelmed by extreme panic, fear, mental distress, and terror. I completely lost the ability to sleep. Eventually, cataracts developed in my eyes. Despite extensive medication, the doctors found no improvement and remain perplexed by the lack of recovery. I beseech you, in light of your knowledge, to suggest a spiritual remedy.

Answer: Cease immediately all the litanies(wazayef) and devotional recitations you have been performing. Merely adhering to the five prescribed daily prayers is sufficient; this abstention is the essential foundation of your recovery. Refrain completely from consuming salt for one month; thereafter, resume in minimal quantities. It is also recommended to take one teaspoon of honey both in the morning and evening. Each morning on an empty stomach, consume approximately 35 grams (three *tola*) of fresh watermelon seeds. Ensure the seeds are freshly prepared each day. Alongside this dietary regimen, engage every night before sleep in *murāqabah* (spiritual meditation): lie down and visualize luminous blue rays

descending upon your head like rain. Continue this contemplative state until you fall asleep. Inshāllah, within one month, your health shall be restored.

Cerebral Nerves

Question: My brother suffers from recurrent dizziness and episodes of unconsciousness. He reports perceiving a presence intent on harming him. These episodes persist for a considerable duration. We have sought medical consultation, pursued treatment from herbal practitioners (*ḥakīm*), and approached religious scholars (*maulānā*), yet none of these interventions have proven effective. Having reached a state of complete despair, I now turn to you, requesting that you prescribe an appropriate spiritual invocation (*wazīfah*).

Answer: Your brother's cardiac function has weakened, which has subsequently impaired the cerebral nerves. The prescribed remedy is as follows: Recite the Qur'ānic verse "مَا كَذَبَ الْفُؤَادُ" مَا رَأَى (Mā kadhaba al-fu'ādu mā ra'ā three thousand times over one kilogram of pure honey, and perform blow upon it. Administer one teaspoon of this honey thrice daily—morning, evening, and night. It is imperative to

ensure adequate rest. A minimum of ten hours of sleep within every twenty-four-hour period is necessary.

Teeth Grinding

Question: I have been habitually grinding my teeth during sleep for quite some time. I have attempted numerous conscious and unconscious methods to rid myself of this habit, yet all have been unsuccessful. People often say that those who have many enemies tend to grind their teeth. I humbly request that you provide a method through which I may overcome this condition.

Answer: Once you have fallen into deep sleep at night, a member of the household should stand by your bedside and recite—at a volume that does not disturb your sleep—the opening verses of Surah Maryam, namely: "كهيعص" (Kāf Hā Yā ‘Ayn ṣād). This treatment should be continued for twenty-one nights.

Second Marriage

Question: It has been two and a half years since my marriage, of which only the first two or three months reflected my husband's

affection. Since then, I have been living like an unmarried girl. My husband left me at my parents' home and never came. I plead for help—for he now intends to marry another woman. Please guide me with a spiritual practice that may rekindle his love for me and bring me back into my home. I implore you in the name of the Beloved Prophet, the Mercy to the Worlds (P.B.U.H), not to turn me away in despair.

Answer: Every night, after completing all tasks and just before sleeping, recite Surah al-Kawthar forty-one (41) times with eleven (11) times salutations upon the Prophet (P.B.U.H.) at the beginning and end. After the recitation, without speaking to anyone, fall asleep while envisioning your husband. Continue this practice for ninety (90) nights. If any days are missed due to menstruation, complete them afterward. Be entirely at peace—by the blessing of Aayah of Allah, your husband will not proceed with a second marriage and you shall become the light of his eyes.

Mental Equilibrium

Question: It is with deep anguish that I am writing to you that, My father has been afflicted with madness for the past twelve years. There is scarcely a place in Pakistan

where I have not taken him for treatment. He was admitted to the psychiatric hospital in Lahore for three years. I have also sought spiritual remedies, including numerous talismans and amulets, but all efforts have been in vain. His condition manifests in a peculiar way: he talks to himself, posing questions and answering them aloud. He does not harm anyone, yet at night he abruptly rises and runs, often within the courtyard, as if pursued by some unseen force. A curious aspect of his illness is that it becomes markedly more pronounced in our native village, whereas in other locations, the symptoms are significantly subdued.

Answer: Prepare a solution by dissolving saffron in rosewater, and with it, inscribe “Bismillah al-Raḥmān al-Raḥīm” on a white porcelain plate. Rinse the plate with water, and have your father drink this water each morning on an empty stomach. By the spiritual efficacy of Bismillah, his mental equilibrium shall, by the will of Allah the Almighty, be restored. Maintain firm conviction—for nothing is difficult for Allah the Omnipotent.

A Distressed Young Woman / Social Anxiety

Disorder (SAD)

Question: The sense of inferiority is deepening within me day by day, leaving me internally hollow and fragmented. I am now unable to make eye contact while speaking. Whenever someone at home, a relative, or a neighbor engages me in even the simplest conversation, I am immediately overwhelmed by the thought that my presence must seem insignificant and inferior to them. I am frail and visibly weak, and a constant fear grips me that the person might ask why I am becoming so thin. These thoughts rush through my mind in a split second, one after another, causing a strange dizziness, and I become incapable of responding, regardless of who addresses me—be it a peer, a neighborly woman, or someone merely asking what I am cooking or working on. This same cycle repeats, and my heart begins to race uncontrollably. I am so deeply entangled in this state—so utterly gripped by it—that from morning to night my mind remains engulfed by the conviction that I am insignificant, worthless, and physically unattractive. I wish to divert my attention from these thoughts, but I find myself incapable of doing so. This persistent psychological turmoil is corroding me like a hidden termite, weakening me more with each day. I suffer from no physical ailment, yet this mental distress continues to consume me.

Once again, I humbly request you—for the sake of the Almighty Lord, the Beloved Prophet (P.B.U.H), and the sanctified saints—to recommend a spiritual invocation (wazifa) that may bring me relief.

Answer: Recite in full the verse: "اِقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ" ("Recite in the name of your Lord who created...") after both the Fajr and 'Isha prayers. Blow upon water after recitation and drink it. Continue this practice for forty days. At night, ensure complete darkness when sleeping—do not leave any light on in the room. During the day, too, once household duties are completed, spend time in darkness when possible. Remaining consistently occupied in purposeful tasks will prove highly effective and beneficial. Additionally, engage in the reading of books that narrate the lives and states of righteous saints and elders.

Do Trees Speak?

Question: In a recent television broadcast, it was asserted and visually demonstrated that plants and trees possess the capacity to think, understand, and even engage in communication. What is the perspective of spiritual science on this matter? If this claim

holds true, why are we unable to perceive their discourse?

Answer: Just as human beings express their emotions and inner states through verbal articulation, in a similar manner, trees and other non-human beings convey their emotions and states—albeit without the use of words. This mode of expression is fully intelligible to the recipient in its complete semantic form. The reference in the Holy Qur'an to the dialogue between the ant and Prophet Solomon (P.B.U.H) is particularly worthy of contemplation. Both the ant and Prophet Solomon (P.B.U.H) communicated and understood each other's message in its entirety. It is evident that the ant did not articulate speech through verbal language; rather, the mental waves or thought currents of the ant were received by the Prophet's consciousness and were comprehended accordingly.

The spiritual law governing this phenomenon affirms that ideas, with their full semantic content and meanings, are continuously exchanged between the human species and all other forms of creation. The use of verbal language is, in fact, a limitation of consciousness—it is only because the conscious mind is incapable of grasping ideas

without linguistic mediation that it resorts to words.

The human sensory faculties, in and of themselves, are deaf, mute, and blind. It is cognitive reflection (tafakkur) that endows the senses with perception. It is commonly assumed that sensory faculties exist independently of cognitive reflection, whereas in truth, they have no existence apart from it. Every being in the universe is, essentially, a manifestation of cognition.

Various impressions continuously emerge within our cognitive reflection. In reality, these impressions originate externally. The human cognitive field is constantly influenced by other cognitive realities in the cosmos in the same manner that one's own cognition influences oneself. It is the Divine custom that the infinite cognition continually bestows influence and sustenance upon finite cognition. If this continuous spiritual influx were to cease, the interconnectedness of all constituents within the universe would collapse. The transmission of thought waves from one cognitive reality to another is an integral component of this Divine system. In conventional terminology, this cognitive principle is referred to as the "self" (ana), and this self or cognition comprises various

qualitative states, collectively defined as the individual. What rarely, if ever, enters our consciousness is the fact that our cognitive field is in ongoing dialogue with the stars, particles, and all other created entities in the cosmos.

Many impressions continue to surface within our cognition; in reality, they originate from external sources. Apart from the human being, every mode of cognition within the cosmos exerts an influence upon human cognition, just as one's own cognitive activity influences itself. It is the nature of the Divine Order to perpetually transmit the influx from infinite thought to finite thought. Were this divine transmission to cease throughout the entire cosmos, the interconnectedness of its beings would break down. The exchange of thought waves from one cognition to another is an inherent part of this cosmic process.

In ordinary language, thought is termed as selfego (nafs), or cognition (tafakur) represents a collection of states that, as a whole, form the individual (fard). It is rarely, if ever, contemplated that through thought, we engage in an exchange of ideas with the stars, particles, and all of creation.

The cognitive waves of other beings transmit vast amounts of information to us—and

likewise, receive from us. The entirety of creation thus functions as a unified family engaged in reciprocal cognitive exchange. When an individual, through meditative discipline (muraqabah), awakens within themselves the latent capacity to comprehend the meanings of thoughts without relying upon verbal language, they become capable not only of perceiving the communication of trees but also of discerning subtle messages and conversations of various kinds. What is telepathy? It is the name given to a latent human faculty through which one can convey one's thoughts to another without the intermediary of spoken language.

This phenomenon is not confined to esoteric experience; even in ordinary life, we encounter it frequently. Many times, due to emotional connectedness, when a loved one or close relative remembers us from afar in a state of distress, their thought currents reach us, and we find ourselves involuntarily disturbed. Later, it is revealed that the person had indeed been in a state of anguish, and their troubled thoughts had alerted our own minds. However, due to our ignorance of the laws governing cognitive exchange, we fail to interpret such experiences with clarity. We remain unaware of the intercommunication among trees because we lack knowledge of

the universal law through which meaning is transmitted without verbal symbols.

Deception

Question: This is the first time I have dared to write. May Allah the Almighty allow this letter to reach you. I am a deeply afflicted and distressed woman. The issue I am facing is one that many women encounter in contemporary times. I am now thirty years old and remain unmarried. My marriage had been arranged within my own family, but at the final stage, the man withdrew. He developed an interest in another woman and proceeded to marry her. He is now content with his wife and children, while I was left devastated. He deceived not only me but also my parents.

Answer: Each night following the 'Ishā prayer, recite *Durūd Sharīf* eleven times at the beginning and end, and in between, recite "Yā Wahhāb" 313 times, and then earnestly supplicate before Allah the Almighty. Additionally, make frequent recitation of "Yā Ḥayy Yā Qayyūm", whether in a state of ablution or not, a regular part of your daily remembrance. Even when despair overtakes us, ultimately we must lift our hands toward that One Reality—Allah the Almighty. May

Allah protect us—there is no second deity to turn to, as though one door has closed and another may be knocked upon. Whenever possible, day or night, with or without ablution, continue to recite “Yā Ḥayy Yā Qayyūm.” Also, assist those in need and support the impoverished.

Nightmares

Question: After falling asleep at night, I awaken at intervals, crying out and sitting bolt upright. Please recommend a du‘ā’ (prayer) or waḥīfah (spiritual exercise) that might free me from this malady. In my dream I perceive several individuals strangling me; when I attempt to flee, they will not release me.

Answer: First, conduct a comprehensive appraisal of your cognitive framework, deliberately disengaging from any intrusive or distorted impressions. Cultivate and internalize the beneficial influences of your environment, and preserve a perpetual state of wuḍū’ (ritual ablution)—renewing it immediately before retiring each night. Study this counsel with care, commit its principles to memory, and implement them faithfully; Inshāllah, you will be delivered from these tormenting nocturnal disturbances. Additionally,

schedule a brisk ambulatory session of at least two miles either immediately before or after the Fajr salāt—pre-dawn walking is preferable. Throughout your perambulation, engage in uninterrupted dhikr of the Divine Names of Allah the Almighty.

Inner Tranquility

Question: I have long suffered the wounds of a step-parented childhood, bereft of maternal tenderness. By my own exertions, I completed my matriculation despite relentless domestic mistreatment. Upon leaving home, I secured a position in the private sector, where for a few years I found relative ease and a fair wage. Yet, in late 1971, moved by the plight of the afflicted and oppressed—echoes of my own upbringing—I rose in solidarity. My conscience was at peace in that cause, but sustained, self-sacrificial endeavour proved untenable, and after four years I relinquished even that service.

He embarked for Arabia on borrowed funds but fortune again eluded him, and after one year he returned virtually destitute. On his return he acquired an auto-rickshaw on an installment plan, only to be beset by recurrent accidents, mechanical failures, and personal

illness; after two and a half years his nerves collapsed, forcing him to sell the vehicle at a substantial loss to satisfy creditors, yet he remained burdened by thousands of rupees of debt. Following a further year of precarious endeavour, he secured private-sector employment at 1,350 rupees per month, and Allah has blessed him with two children. Contemplation of his family's future drives him to contemplate even the haram extremity of suicide, and he is beset by the conviction that, since marriage, his life has known only failure—so much so that he wonders whether his union itself is cursed. His paramount need is dignified, sustainable employment so that he may provide, if not for himself, then at least for his wife and children.

Answer: Immediately after performing the Fajr ṣalāt, he should recite the Divine Name **Yā Wahhāb** one hundred times, each repetition accompanied by a focused du'ā', and persist in this practice for ninety consecutive days. Inshāllah you will be granted enduring psychological tranquillity.

Mental Distress

Question: My mother's health remains persistently unstable. It is not a singular affliction that can be clearly identified; rather,

as soon as one condition subsides, another emerges. In effect, she remains chronically unwell. In addition to her physical ailments, she exhibits symptoms of psychological disorder—frequently experiencing episodes resembling acute mental disturbances, during which she becomes verbally aggressive and uses harsh language toward those around her. We have sought treatment from renowned medical professionals, but the relief has always been temporary; the condition inevitably returns. I seek a spiritual prescription that may provide lasting restoration of her mental and physical well-being.

Answer: Recite *Sūrat al-Kawthar* (in full) and blow upon water—do this thrice daily: in the morning, evening, and night. Administer this water to her with consistency. Additionally, reduce the quantity of salt in her diet to the minimum.

Mental Preoccupations

Question: From early childhood, I have exhibited a pronounced cognitive tendency toward excessive rumination. Minor occurrences or insignificant matters, once registered in my consciousness, become persistent and invasive. I find myself continuously absorbed in reflection—so

deeply that I descend into cognitive immersion, often magnifying the most trivial issue into an overwhelming mental construct. This habitual overthinking leads to a recursive cycle wherein each subsequent thought compounds the complexity of the previous one, ultimately resulting in a sustained state of psychological distress. As a consequence, I experience a pervasive absence of mental equilibrium and identify myself as a chronic sufferer of internal cognitive conflict.

Answer: According to the Law of Creation, the human mind is composed of three distinct layers, each characterized by its own unique mode of perception. Among these, there is a specific cognitive stratum that transforms thought into internal imagery and subsequently transmits it to the physical body. The body then interprets these internalized images, giving them semantic form and expressing them as patterns of emotional experience—either joy or sorrow.

When this layer is provided with stimuli conducive to contentment or harmony, it responds with internal states of joy, often manifesting as emotional uplift or optimism. Conversely, when it is fed distressing or melancholic stimuli, it produces corresponding states of despair, restlessness,

inferiority, existential aversion, and a proliferation of psychological entanglements. Importantly, this cognitive layer itself remains neutral; it simply externalizes the quality of the data it receives. However, when the layer responsible for providing this data becomes disconnected from *fitrah*—the inherent, primordial order of the human being—or deviates from its principles, it begins to generate perceptions that are both unnatural and fictitious. Within the structure of *fitrah*, there is no despair, no defeatism, no suicidal ideation, no compulsive comparisons with others, and no unnecessary psychological burdens. These are artificial states, constructed outside the scope of the natural self. In contrast, *fitrah* remains a domain of unbroken tranquility and coherence. Thus, it is the distancing from this essential nature that gives rise to human suffering and internal fragmentation. The path to resolution lies not in resisting symptoms, but in returning to ontological alignment with one's original disposition. A practical method to initiate this reconnection is to rise before dawn and engage in brisk walking during twilight, covering a minimum of two miles daily. Within three weeks, noticeable relief from mental turmoil may begin to emerge. However, to achieve lasting alignment with *fitrah*, this

regimen should be continued consistently for at least three months.

Psychological Distress

Question: My sister (Sh), aged 24, is well-regarded for her beauty and stature. Her appearance often captures the attention of those around her, but unfortunately, this has given rise to a significant psychological and social dilemma. On several occasions, she has attracted the interest of married men, some of whom expressed an intention to marry her. Naturally, such propositions were immediately rejected. Additionally, a young man, with limited education and financial stability, who associates with individuals of questionable character, approached her for marriage. Upon assessing his background, we respectfully declined the offer, recognizing that marriage is a serious commitment, and this individual was not suitable for such a responsibility. However, following this rejection, the young man has responded with an alarming level of aggression, frequently contacting us through various phone numbers, issuing both veiled and explicit threats. His behavior includes threats of abduction, designed to disgrace our family, referring to a family photo in which my sister

and he appear together. Despite these threats, my sister has maintained a dignified silence and has not engaged with him in any manner. Nonetheless, his relentless harassment has created an overwhelming sense of unease within our household, and the situation seems to be escalating. Despite repeated interventions from respected elders and family members, the young man remains unrepentant and continues his efforts to destabilize our peace. I turn to you with a sincere plea to provide a Qur'anic remedy, a spiritual intervention that can guide my sister towards a better and more honorable marital prospect, and simultaneously, lead the young man to reconsider his immoral course. My sister, having endured significant mental distress due to this situation, has been psychologically affected, and it is imperative that she finds mental and emotional relief. I place my complete trust in Allah's mercy and assistance in resolving this matter.

Answer: The current state of society has deteriorated to a point where individuals with strong moral values often find themselves in precarious positions, trapped by the actions of those who disregard social and ethical norms. When the concept of 'freedom' is misunderstood or misapplied in family environments, young people are led astray,

and moral boundaries become blurred. One of the most alarming trends is the widespread harassment of women, particularly in the form of unsolicited communication through phone calls. This issue has become so pervasive that even institutions that are responsible for upholding the law are often ineffective in dealing with it.

After careful reflection on this issue, it is evident that individuals who engage in such behavior typically lack a meaningful sense of purpose or direction in life. They often avoid legitimate work and rely on the wealth and status of their families. Such individuals are, in essence, suffering from psychological disturbances, which manifest in their dysfunctional behavior. This is particularly troubling as they fail to recognize the moral implications of their actions, forgetting that they, too, have sisters and relatives to whom they would never wish such treatment.

It is my prayer that Allah, the Almighty, grants protection to all virtuous families, safeguarding them from these societal ills.

Āmīn.

To address this situation, I recommend the following spiritual intervention: after each obligatory prayer (ṣalāh), recite the following verse **100 times**:

"نصر من الله وفتح قريب"

("Victory from Allah and a near triumph.")

It is crucial not to internalize the guilt or shame caused by these disturbing calls. This issue has become widespread and has affected many decent families. It is now understood that the individuals who engage in such harassment are generally suffering from deep-seated emotional and psychological issues. Their actions are driven by feelings of inadequacy and frustration, which manifest in harmful ways.

Encounter with Soul

Question: It has now been approximately ten months since I entered into matrimony with a woman estimated to be 36 or 37 years of age. She had previously undergone two marital unions, both of which were legally dissolved through divorce. Subsequent to her relocation to my residence, she began experiencing episodes of intense fits, during which she would collapse to the floor and exclaim, "I cannot remain here—I must go to the shrine of Shah Aqeeq." I eventually accompanied her to the aforementioned shrine, where she has now taken up residence continuously for the past five months. She categorically refuses to

return to our home, claiming to be under the influence of esoteric practices—specifically, spiritual bindings and talismans (ta'wīdh and related rituals). She reports that, upon entering the house, she experiences an overwhelming urge to rend her garments and flee. This behavior is not unprecedented. During her initial stay in the home, she repeatedly engaged in similar actions, at times necessitating physical restraint using iron chains. Following the application of traditional amulets and spiritual interventions, she appeared to improve. However, since the solemnization of our marriage, I have encountered increasing financial hardship. Several individuals familiar with the situation have advised that continued association with this woman may result in enduring adversity. Despite this, I remain deeply emotionally attached to her and experience profound melancholy in her absence. She, too, pleads that I not initiate divorce, asserting that such a separation would precipitate mutual ruin. Whenever I urge her to return to our shared residence, she becomes visibly distraught and begins to weep.

Answer: You are advised to visit the shrine of Shah Aqeeq and remain there for a period of time. During your stay, it is recommended that you engage in the regular recitation of Durud

Sharif. After the Fajr and Isha prayers, sit facing the right side of the shrine and engage in focused meditation (Muraqaba). Through sustained concentration, when you attain mental clarity, seek an encounter with the spirit of Shah Aqeeq and request their intercession in prayer. It is expected, Inshallah, that this approach will lead to a resolution of your concerns in the most effective manner.

The City of Colors and Light

Question: I have been practicing meditation for three months, and during this time, I have experienced significant changes, along with some strange and unusual occurrences. In the beginning, I faced an onslaught of thoughts. As soon as I closed my eyes to meditate, irrelevant and meaningless thoughts would overwhelm my mind. However, over time, the intensity of these thoughts diminished, and I gradually achieved better concentration. Now, when I meditate, sometimes I observe that my thoughts unfold before me in the form of a film, meaning that whatever arises in my mind takes on a visual representation.

Answer: On occasion, the human body undergoes biochemical transformations. It is imperative to comprehend that what are described as chemical changes in the

corporeal realm and alterations in light within the spiritual domain are fundamentally analogous phenomena. The distinction lies not in their essence but merely in the nomenclature and framework through which they are articulated—material changes are categorized as biochemical, while transformations of the soul are interpreted as shifts in luminous energy.

When an individual engages in meditation or practices associated with metaphysical sciences, specific internal stimuli activate both biochemical and spiritual radiations, resulting in the person's auditory faculties perceiving subtle or transcendental sounds.

Spiritual Alarm Mechanism

Answer: Prior to retiring for the night, repeat in a clear and audible voice the following phrase ten times: *“Muhammad Tariq, awaken me at [specified time], precisely at [exact hour and minute].”* After reciting this, refrain from engaging in any further conversation and proceed directly to sleep. Upon reaching the designated time, spontaneous awakening will occur. It is imperative that you rise immediately upon waking—do not remain in a reclined position. This practice will enable consistent observance of the Fajr prayer and

facilitate adherence to a disciplined schedule for spiritual meditation (muraqabah).

Spiritual Nourishment

Question: It is earnestly requested that a specific spiritual invocation (wird) be prescribed to guard against intrusive negative thoughts, satanic insinuations, unforeseen afflictions, and the envy of others—so that the heart may be continually nourished and fortified through spiritual sustenance. A person of delicate temperament often finds himself overwhelmed by despondency. In the course of daily life, I engage with individuals of varied dispositions—some offer commendation, others issue threats of harm, legal action, or dispatch notices through legal counsel. In such circumstances, it becomes imperative to secure oneself—both internally and externally—through divine remembrance and spiritual reinforcement.

Answer: Following each of the five prescribed prayers (ṣalāh), recite the Qur'anic phrase:

نَصْرٌ مِّنَ اللَّهِ وَفَتْحٌ قَرِيبٌ

"Naṣrun mina-llāhi wa faṭḥun qarīb"

("Divine help from Allah and a near victory")

— **one hundred times.**

It will also strengthen the inner self against despair, granting tranquility and resilience.

Seeking a Marriage Proposal

Question: We are four sisters, all of marriageable age, and belong to a middle-income household. Whatever our father and brother earn is consumed by rising inflation, and in today's world, no one agrees to a marriage without financial security. For the past five or six years, we have been searching for a suitable proposal for our eldest sister, but all efforts remain unsuccessful. Our parents are deeply distressed and long to be relieved of this responsibility. We request you to pray to Allah the Almighty for the alleviation of our hardship, and to guide us to a spiritual practice whose blessings may help resolve this matter. We have faith that through you, Allah the Almighty will ease our afflictions. Ameen.

Answer: After every prayer (ṣalāh), recite one hundred times:

إِنَّ اللَّهَ يَرْزُقُ مَنْ يَشَاءُ بِغَيْرِ حِسَابٍ

(Inna Allāha yarzuqu man yashā'u bighayri ḥisāb)

Then blow upon your hands and pass them over your face three times while supplicating. By Allah's will, your financial conditions will improve, and—as you have mentioned—once resources are available, the path to marriage will open.

Bright Future

Question: I long for a bright and meaningful future. I wish to join the security forces of PIA and am determined to serve under all circumstances. I humbly request that you prescribe a spiritual practice or supplication that will help me achieve this goal successfully. Many have been blessed through your guidance and practices by the grace of Allah the Almighty. I also ask for your prayers that Allah grants me the ability to acquire the path of righteousness and brings my aspirations to completion.

You are my respectable elder, so I hope you will not misinterpret my sentiments given the sensitivities of the current age (I beg pardoned!). I love a person whose date of birth is 4th May and who is approximately 23 or 24 years old, and he has the same feeling for me. Allah is witness that there exists no inappropriate relationship or impure intentions between us. The only obstacle to our

marriage is that he is from Memon community, and his mother is not in favor of this union. We both sincerely wish for our families to accept this marriage, as we are committed to formalizing it in a lawful and Shariah-compliant manner. Without each other, our lives feel incomplete.

Please, for the sake of Allah, remember me in your spiritual gatherings (mehfil-e-muraqaba) and pray that both my career and personal hopes come to fruition. Kindly also share a spiritual practice or supplication for both intentions. I am ready to follow any instruction. I have full faith that Allah the Almighty, through your support, will grant me success in both matters. Please keep my name and identity confidential.

Answer: Both of you should, after midnight, perform ablution, sit for salah, and recite the following practice for 90 days:

Recite **Surah Yaseen** verse:

"Innamā amruhu idhā arāda shay'an an yaqūla lahu kun fa-yakūn."

(إِنَّمَا أَمْرُهُ إِذَا أَرَادَ شَيْئًا أَنْ يَقُولَ لَهُ كُنْ فَيَكُونُ)

Recite it 100 times, with 11 times Durood before and after. The duration of the spiritual practice is ninety days. Any missed days due

to valid reasons should be completed afterward.

The Soul and Islam

Question: Azeemi Sahib! what is meant by pattern of thought (*tarz-e-fikr*)?

Answer: Consider a person who does not wear glasses—what he sees is direct and unmediated. Another person puts on tinted lenses; now, whatever he sees is filtered through the medium of that lens. To elaborate further, if the lens is red, everything will appear red; if blue, everything will appear blue. Just as the human faculties and perception are inscribed upon the *Loh Mahfūz* (the Preserved Tablet), so too are the properties of glass and all its potential inscribed therein. When one adopts a colored lens as a medium, one sees only what the lens reveals.

This analogy illuminates the concept of *tarz-e-fikr*. The laws governing perception and *tarz-e-fikr* are one and the same. A *tarz-e-fikr* may function directly or indirectly. One form of cognition operates through intermediaries, while the other is immediate. If an individual adopts the *tarz-e-fikr* of someone whose perception operates directly, then the former's inner vision is shaped by that transmission—just as placing a tinted glass

over the eyes colors the entire field of vision. Spirituality, in its essence, is the process of internalizing such a refined pattern of thought.

When a child comes under the guidance of a teacher, the teacher instructs him to learn *alif*, *bā*, *jīm*. At this stage, the child has no knowledge of what *alif*, *bā*, *jīm* are. Yet, driven by his state of *ignorance* (or *lack of knowledge*), he accepts whatever the teacher imparts. However, if the child were to reject the learning of *alif*, *bā*, *jīm*, he would not progress in acquiring knowledge. The essence of this concept is that the child's *lack of knowledge* becomes the very foundation upon which knowledge is built. As a disciple, he surrenders to the teacher's guidance, and through successive stages, he begins to learn and comprehend. This process illustrates that *lack of knowledge*, in its initial state, transforms into the stepping stones of wisdom, shaping the disciple's journey of learning.

A person who possesses awareness and holds knowledge in various disciplines, yet seeks to attain spiritual knowledge, occupies a position analogous to that of a child. In the context of spirituality, the disciple is referred to as a *mureed*, and the teacher as a *murshid*. If the *mureed* lacks the childlike receptivity, he will fail to accept the guidance imparted by

the *murshid* in the same manner that a child readily accepts the teachings of *alif*, *baa*, *jeem* (the alphabet). Given that, in the domain of spiritual wisdom, his state mirrors that of a child, he must adopt a mindset akin to that of a child learning the foundational elements of language.

The spiritual teacher may instruct, “Close your eyes and sit.” He offers no rationale. Just as a schoolteacher says, “Read: Alif,” without explaining its ontology, the spiritual guide commands, “Contemplate the image of the Shaykh,” without disclosing what this entails or why it is done. If, at the outset, the disciple seeks to interpret or rationalize these instructions through the lens of his existing knowledge, he disrupts the process. The true approach in learning any science is to act upon the teacher’s command—assuming a posture of unknowing.

A well-known incident from the life of Imam Ghazālī (R.A) exemplifies this principle. A preeminent scholar of his era, sought by erudite minds, Imam Ghazālī once contemplated exploring the Sufi path. For years, he visited spiritual circles and traveled extensively, but to no avail. One day, someone asked him, “Have you met Abū Bakr Shiblī (R.A)?” Ghazālī replied that he had met

all notable Sufis and found them wanting—mere mythmakers, he thought. But then he considered, “Why not meet Shiblī?”

According to various accounts, Ghazālī embarked on this journey adorned in splendor, riding a horse with a saddle said to be worth twenty thousand gold dinars. Whether literal or not, it is known that he lived in grandeur. Upon arriving, he found Shiblī mending his patchwork cloak in a mosque. Ghazālī stood silently behind him. Without turning, Shiblī said, “Ghazālī, you’ve come—but you have wasted much time. In Sharī‘ah, knowledge precedes action; in ṭarīqah, action precedes knowledge. If you can accept this, stay; if not, return.” Ghazālī replied, “I shall stay.”

Shiblī instructed him to stand in a corner of the mosque. Later, he took him home, where he treated him with great kindness. Ghazālī felt content, believing he had found a master who offered both comfort and guidance.

But after a few days, Shiblī said, “Now let us begin.” The first task: “Take this sack of dates to the marketplace. Announce that whoever strikes you on the head shall receive a date.” That evening, Ghazālī returned bruised. He asked how long he would need to continue. “One year,” came the reply.

At the end of the year, he reminded Shiblī. The reply: "One more year." At the end of two years: "Yet another year." When the third year concluded, and Ghazālī no longer inquired, Shiblī asked, "Hasn't the year ended?" Ghazālī responded, "Whether it has or hasn't—what difference does it make?"

Shiblī then declared, "Your work is complete." He transferred to Ghazālī the knowledge he had long sought. Ghazālī returned home in tattered clothing, carrying only a rope and a bucket. The entire city came out to welcome him. Shocked at his appearance, they asked, "What has become of you?" He replied, "By God, had I not undergone this transformation, my entire life would have been wasted."

This confession from one of history's greatest intellectuals is profound: *"The knowledge I acquired through three years of humiliation was the knowledge that saved me."*

Had Ghazālī, on his first day, asked for the rationale behind distributing dates for blows to the head, he would have forfeited the transmission of that sacred knowledge.

Such is the dynamic between *murād* (spiritual guide) and *murīd* (the seeker). As long as the disciple clings to ego and intellectual pride, he cannot receive. When we recite the

Kalima Ṭayyibah—*Lā ilāha illā Allāh*—we first negate all deities and then affirm Allah.

Its common interpretation is historical: that in the era of Huzoor (P.B.U.H.), idolatry was prevalent, and thus “*Lā ilāha*” denied those false gods. But at a deeper level, it signifies that we negate our own epistemological constructs of God—we reject knowing Allah through the confines of our reason. Instead, we affirm Allah as He defines Himself, through the message conveyed by Muhammad (P.B.U.H.), His Messenger.

In short, we begin by negating knowledge—negating the self. And in the annihilation of self, what remains is Allah alone.

Whenever we adopt anything truly, it begins with the transformation of *tarz-e-fikr*. If spirituality were to be described in a single phrase, it would be a *reformation of the pattern of thought*. Since the average person is unfamiliar with the principles for establishing such a pattern, he must seek a person whose vision is unmediated, whose *tarz-e-fikr* operates from direct knowledge.

I spend my nights in tears.

Question: It is heartening to witness that even amidst the prevailing ethos of materialism,

there still exist individuals endowed with a form of knowledge that can guide the progeny of Adam out of existential crisis. While they may not be able to bestow tranquility directly, they offer pathways toward inner stillness. May God grant you greater depth in your knowledge, and may those distressed by the burden of life find release through your insight. Ameen.

My crisis is one of profound disorientation. My mind remains in a state of perpetual entanglement. I instinctively interpret events through a pessimistic lens; the possibility of a positive dimension rarely presents itself. Despite my acute awareness of these psychological patterns, I remain unsuccessful in altering them. A retrospective glance reveals that I have long exhibited traits of obstinacy, irritability, and emotional deprivation since childhood. My parents, constrained by their own responsibilities, could not devote time to uncover the underlying causes of these behaviors. Instead, I was often characterized as ill-mannered and quarrelsome, and gradually isolated from my siblings. I am the eldest among them.

With the passage of time, this sense of deprivation only intensified. It eventually solidified into chronic psychological distress.

Nevertheless, I continued my academic journey despite severe financial limitations, and by divine grace, I completed my graduation with distinction. The persona I exhibit within the domestic sphere is markedly different from the one I present in the public domain. Within the home, I experience intense mental pressure and increasing withdrawal. Communication with family is minimal, and reciprocal engagement is absent. Despite my occasional efforts to bridge these childhood estrangements, I remain unsuccessful—perhaps due to the continued absence of receptivity on their part.

Outside the home, however, I am perceived as gracious and engaging. I possess a wide circle of acquaintances. I have worked successfully in journalism and remained affiliated with various social organizations. My interactions span educated individuals from multiple generations, many of whom confide in me deeply. What perplexes me is that although others disclose their personal crises and entrust me with their confidences, I remain unable to share my own distress with anyone. Individuals far more accomplished than I often seek my counsel, yet I myself remain incapable of self-counsel or resolution. For the past year, my internal disquiet has

escalated to such an extent that I now suffer from insomnia and fatigue. Even sedatives no longer induce rest. I weep throughout the night, offering supplications to God, entreating Him to liberate me from this psychological affliction. I beseech His forgiveness and pray that no other girl should have to bear the same anguish that afflicts me. I have no confidante to whom I can disclose my pain, no companion with whom I might find solace through conversation.

Answer: The paradox of your problem lies in the absence of any real affliction; rather, it is the entanglement in self-fashioned dilemmas that has become your burden. The solution is profoundly simple: cherish creation and be of service to others. Begin to embody the acts that the Divine performs. It is self-evident that Allah neither eats nor thirsts; nor does slumber overtake Him. Yet, despite being free of all needs, He continuously provides the means of sustenance for His creation. He remains unaffected by their actions — whether they affirm His existence or reject it, whether they abide by His commandments or forsake them, whether they worship Him or turn away. Nonetheless, He does not withhold from them the essentials of life — water, air, and sustenance — nor does He place expectations upon them. In emulation of this

Divine disposition, serve creation without expectation, within the bounds of your capacity and ability. Life shall unfold its beauty before you, and you shall find joy therein.

Feminine Vocal Characteristics in a Male

Adolescent

Question: I am biologically male, yet my vocal tone is notably high-pitched, soft, and carries a distinctly feminine timbre. I find it physically difficult to project my voice with strength or volume; any attempt to do so results in a constriction within my throat, and the sound that emerges remains thin and effeminate. This has led to significant social ridicule—peers and relatives mock me by likening my voice to that of female vocalists such as Noor Jehan and Naheed Akhtar. Due to this, I avoid speaking in groups and prefer isolation. The resulting social withdrawal has led to profound feelings of inferiority. I perceive other males—with deeper, traditionally masculine voices—as inherently superior, and I view myself as lacking in comparison. I did not pursue higher education, as during high school, most of my peers experienced a deepening of voice associated with puberty,

whereas I remained, in my own estimation, unfortunate and unchanged. Medical consultations and examinations of the throat have yielded no physiological explanation or benefit. More recently, I have observed an occasional duality in my vocal tone—one register remains thin, while the other is marginally deeper, though the latter only emerges under significant strain, which causes discomfort in the throat. Additionally, I must confess a personal transgression: I was influenced by mythological and fantastical literature, which led me to develop harmful behavioral patterns—specifically, the dissipation of sexual energy through solitary practices. However, I have since become acutely aware of their detrimental effects and have, with sincere intention, renounced them.

Answer: Procure an unglazed, wide-mouthed terracotta vessel. At dawn—preferably at a time when the family members is still asleep—retreat to the rooftop or a secluded space within the home. Place your mouth near the opening of the vessel, resting both hands on its rim in such a manner that your face is partially enclosed. In this posture, recite **Surah ar-Rahman** aloud and with clarity.

If the Surah is not already memorized, commit it to memory—it is not lengthy and is easily

learned with regular recitation. This vocal practice should be continued consistently, serving both as a spiritual exercise and a form of resonance therapy, until the feminization of the voice is alleviated.

Life Companion

Question: I was pledged in my early childhood to a young man, a fact well known within both our families. As I matured and became aware of this engagement, an intuitive affection for him developed in my heart. I accepted him mentally and emotionally as my destined companion. However, in recent times, certain relatives have played a divisive role, fostering discord between our two households. The outcome has been the abrupt emergence of obstacles along a path that once appeared smooth and assured. The situation has deteriorated to the extent that all familial interactions have come to a complete halt. One can only imagine the anguish of seeing the very individual whom I have always regarded as my life companion — whose presence had become a fixed image in my consciousness — suddenly rendered a stranger. When I reflect upon the possibility of anyone else assuming his place, the thought alone becomes spiritually tormenting.

The young man is gainfully employed and remains steadfast in his desire that we be united in marriage, yet both of us find ourselves constrained by familial opposition.

Azeemi Sahib, there is no impropriety in raising this concern within the bounds of the Shari'ah. I earnestly implore you to prescribe a spiritual invocation ('amal) through which I might be granted what I believe is rightfully mine. I have resolved within myself that if this marriage does not come to fruition, then...

Answer: Following the night prayer (ṣalāt al-‘ishā’), recite the Qur’anic verse: "Inna Allāha ‘alā kulli shay’in muḥīṭ- ان الله على كل شئ محيط" one hundred times, preceded and followed by eleven repetitions of the Durood Sharif. Continue this spiritual practice with unwavering sincerity for forty consecutive nights. Remain inwardly composed and trusting. In shāllāh, the circumstances shall turn in your favor.

The Tongue Fails Me

Question: I am on the brink of self-destruction. If you too turn me away, then truly, no one can save me. Since early childhood, I have lived with a pervasive sense of emotional deprivation. Even a minor rebuke brings me to

tears. No one seems to care for me. I possess neither physical beauty nor any radiance on my face. I am a thin and frail young man; people seldom speak to me kindly or directly. Instead, I am continuously wounded by the venomous darts of sarcasm and mockery. You may well imagine the state of my inner being under such conditions. Because of my physical weakness, people often initiate conflict with me. When guests visit our home, I retreat to another room out of shyness. Should a female guest address me, I find myself unable to respond without embarrassment. This social anxiety leads others to avoid me altogether. If, under pressure, I must speak to a girl, my tongue fails me — it stammers uncontrollably, rendering me humiliated in the moment. I have pursued numerous treatments, yet none have yielded any benefit. My future appears shrouded in darkness. Although I am 23 or 24 years old, I appear, physically and emotionally, like a boy of ten or twelve. Moreover, my home is perpetually marred by conflict and disorder.

Answer: Each night, before sleep, recite the Qur'anic verse:

"Allāhu lā ilāha illā huwa al-ḥayy al-qayyūm-

الله لا اله الا هو الحي القيوم

”

one hundred times, preceded and followed by eleven recitations of the Durood Sharif (Prophet, P.B.U.H.).

After recitation, lie down in bed, close your eyes, and enter a contemplative state, engaging in murāqabah (meditative focus) on a rose-pink light until you fall asleep.

Every morning on an empty stomach — and again before the evening recitation — consume one or two high-quality dates.

This spiritual regimen should be observed consistently for three months without interruption. Additionally, give a small act of charity (e.g., two rupees) every Thursday at sunset, as an offering of goodwill and spiritual purification.

Remain steadfast. By the grace of Allah the Almighty, tranquility and inner strength will begin to manifest.

Restoration of Speech Through Spiritual Focus

Question: On the fifth or sixth day following Eid al-Fitr this year, my father experienced a Paralytic stroke, which resulted in paralysis of the left side of his body, from head to foot. With timely medical intervention, there was

gradual improvement in the leg and torso; however, the left arm remained entirely non-functional, accompanied by persistent and severe pain. Despite pursuing various forms of medical treatment and therapeutic approaches, no significant improvement was observed. Approximately two weeks ago, he suffered a second stroke, which once again distorted the left side of his face and caused total aphasia—the tongue became immobilized. He attempts to communicate silently through lip movement, but we are unable to discern his speech intentions. The arm remains paralyzed, and the leg has also lost its functional capacity.

Prior to the onset of stroke, he had been diagnosed with both diabetes mellitus and hypertension. Following the cerebrovascular event, the diabetic condition appears to have resolved, but hypertension persists. I write with deep concern and humility to request immediate spiritual guidance for his recovery. I also ask that prayers be offered for him in the forthcoming congregational meditation session (*mehfil-e-muraqabah*), and that this letter be addressed in an upcoming Friday publication. Presently, my father is unable to drink water independently—only managing a few sips with difficulty—and cannot ingest food

properly, seldom taking even a small bite. Consequently, he is unable to adhere to his prescribed pharmacological regimen. Without nourishment and medication, his recovery remains compromised. His physical condition has deteriorated to an emaciated state, and it is unbearable for us, his family, to witness his suffering. I earnestly implore your intervention for his healing.

Answer: Procure a transparent, clean, white glass container and place within it small, crystalline fragments of white Lahori salt. On a sheet of lustrous white paper, inscribe the following verses in Arabic script:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الرَّحِيمِ الرَّحِيمِ ۝ أَيْتُ الْكِتَابِ الْمُيْنِ

Seal this paper within the container and close it securely with a firm lid. Place the container upon a wooden stool in a location where it remains within your father's direct line of sight. Encourage him to gaze frequently and attentively at the salt inside the container. With the will of Allah the Almighty, this focused visual engagement will result in the loosening of the tongue.

The Quest for Tranquility

Question: Contemporary humanity finds itself in a relentless quest for tranquility, often mistaking the accumulation of material resources as the means to its attainment. Yet, tranquility is, in its essence, a metaphysical state—an experiential reality that transcends material existence. The acquisition of that which lies beyond materiality necessitates a fundamental reorientation of life's purpose: material possessions must no longer be regarded as the ultimate aim of human endeavor. True happiness and enduring tranquility are immutable and eternal states, impervious to the decay inherent in worldly phenomena. To attain these eternal realities, one must liberate oneself from the intricate fabric of transience. Liberation, in its truest sense, can only be achieved through the inward search for that which is imperishable—the soul. Unless the individual attains a direct and conscious awareness of the soul, entry into the domain of true tranquility remains inaccessible.

Correlation Between Scalp Health and Gastrointestinal Function

Question: Accelerated hair loss and dryness of the scalp frequently signal underlying

dysfunctions within the gastrointestinal system, particularly in relation to dyspepsia and hyperacidity. In order to restore systemic equilibrium, it is recommended to incorporate *Nigella sativa* (commonly known as black seed) into the regimen. Moreover, it is advised that a nightly application of almond oil to the scalp be undertaken, allowing the oil to be absorbed thoroughly during rest, thereby facilitating dermal nourishment and revitalization of the hair follicles.

Management of Nocturnal Enuresis Through

Spiritual Intervention

Question: A persistent concern involves my younger siblings, who, approximately two hours after sleep onset, experience involuntary nocturnal urination. Remarkably, despite being encouraged to void the bladder prior to sleep, the enuresis persists. Their sleep is so profound that they cannot be awakened even when efforts are made to assist them in toileting during the night. The quantity of urine varies from minimal to substantial. Multiple therapeutic interventions—including allopathic, traditional Unani medicine, and homeopathic

approaches—have been undertaken without producing lasting benefit.

Answer: It is advised that, once the children have entered a state of deep sleep, a caregiver stands by the head of their bed and softly recites the opening verses of Surah Al-Baqarah—specifically from *Alif-Lam-Meem* to *Yu'minūna bil-ghayb*—in a voice sufficiently gentle so as not to disturb their sleep. This recitation should be performed consistently for a period of twenty-one consecutive nights. By the will of Allah the Almighty, favorable outcomes are anticipated.

'Shadows / Nocturnal Fear and Apparitional Perceptions in Children

Question: My son, Ghulam Hussain, aged approximately twelve years, reports experiencing fear during the night despite sharing a room with me. Despite my reassurances—that fear is a characteristic of weakness and that there is no reason for him to be afraid with me present—he continues to insist that he perceives figures or shadows, such as seeing a person standing outside the room or walking in the courtyard. These apparitions vanish unexpectedly. Initially, I

considered these perceptions to be products of imagination, yet his persistent complaints have led me to seek further guidance.

Answer: The nature of these experiences, often described as sightings of 'shadows,' is a complex phenomenon that will be elucidated further, God willing, in future discussions. In addressing this concern, it is recommended to adjust the child's dietary regimen, specifically by reducing the intake of sodium (salt) to a minimum. Ideally, a complete elimination of salt from his diet for a period of one week is advised. Following this, salt may be reintroduced gradually, in small quantities. In contrast, the consumption of sweet foods should be moderately increased. This dietary alteration, when followed consistently for seven to ten days, is expected to alleviate the child's perception of shadows and reduce his fear, restoring a sense of psychological calm, by the grace of Allah the Almighty.

A Sea Shell Poultice Approach

Question: Approximately two and a half months ago, I began developing small pustules on my hands, which gradually spread across my entire body. Initially, these lesions appeared similar to heat rashes, but over time, they enlarged significantly and became

increasingly inflamed, accompanied by severe pruritus (itching). Despite undergoing treatment for this condition over the past two and a half months, the lesions continue to recur. The initial lesions heal within one to two days, but new ones appear, leaving behind scars. While some relief is provided by the creams prescribed by my healthcare provider, the recurrence of the condition remains unresolved. I am now experiencing considerable distress. I kindly request an effective remedy that will provide permanent resolution to this ongoing issue.

Answer: A natural remedy that has been traditionally utilized in such conditions involves the use of sea shells, which possess unique therapeutic properties. To begin, take half a pound of sea shells and cleanse them thoroughly using hot water. Once cleaned, allow the shells to dry and then coarsely grind them using a mortar and pestle. The crushed shells should be placed inside a cloth poultice. Submerge this poultice in a large container filled with water and bring it to a boil. This infused water, which can be used for both drinking and culinary purposes, should be prepared fresh daily. It is advisable to use either stainless steel or clay vessels for this preparation. After twenty-four hours, the water should be replaced with freshly boiled

water, ensuring a continuous supply throughout the treatment. The poultice of sea shells should be maintained and used for a period of fourteen days. The treatment should continue for the full duration, which corresponds to the use of four poultices.

During the course of this treatment, it is essential to avoid the consumption of hot and spicy foods, particularly chili peppers, significant improvement by alleviating the lesions, reducing inflammation, and resolving the persistent pruritus associated with the skin condition.

Remedy for Hair Loss and Hair Restoration: A

Question: I am 16 years old, and I have begun to experience excessive dryness and hair fall. My hair breaks easily upon contact. Despite applying various oils, there has been no significant improvement. Could you suggest a reliable remedy or a therapeutic protocol to restore the softness and strength of my hair?

Answer: The procedure begins by procuring a large glass bottle with clear, transparent white glass. Attach a blue transparent paper around the bottle, ensuring it covers the bottle entirely, both on the top and sides, providing

an enclosed space that allows the infusion to be exposed to natural light. Next, fill the bottle with pure sesame oil (*Sesamum indicum* oil) up to one-quarter of its total capacity. Add eleven fresh yellow jasmine flowers (*Jasminum*) to the bottle. Seal the bottle tightly with a cork and place it in a location where it will receive direct sunlight for the entire day. Each evening, bring the bottle indoors and place it on a wooden stool or wooden chair, preserving its integrity. Repeat this process daily for forty consecutive days.

Upon completion of this forty-day regimen, apply the prepared oil to your scalp before bedtime. Massage the oil into the scalp to ensure thorough absorption, which helps stimulate hair follicles and encourages the strengthening of hair strands.

Respiratory Illness

Question: For the past eighteen months, I have been afflicted with a chronic respiratory disorder. Despite undergoing various medical treatments, adverse pharmacological reactions compelled me to discontinue the use of medication. Consequently, I endure profound distress and heightened anxiety, often wandering restlessly through the house during the late hours of the night. It appears

as though a highly viscous secretion has accumulated within the glands of my throat and respiratory tract, extending into the pulmonary system. This dense mucus severely obstructs respiration, rendering the act of breathing particularly arduous during the night. Notably, despite the sensation of congestion, the phlegm remains unexpelled.

Answer: Following the methodology of chromotherapy—therapeutic application of color and light—it is recommended to prepare water energized with the orange spectrum and to administer two ounces in the morning and two ounces in the evening. Simultaneously,

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
يَا فَارِقُ يَا فَارِقُ يَا فَارِقُ
يَا فَارِقُ يَا فَارِقُ يَا فَارِقُ
يَا فَارِقُ يَا فَارِقُ يَا فَارِقُ

The invocation should be written with saffron-tinted ink upon porcelain plates. The inscriptions are then to be ritually washed with water, and the resulting infusion consumed thrice daily as a spiritual remedy. Moreover, it is imperative to maintain residence in an environment free from dust, pollutants, and atmospheric impurities. Dietary discipline is essential: abstain from sour and cold food

items. Equally, exposure to extreme temperatures—both excessive heat and severe cold—must be meticulously avoided.

Chest Pain

Question: I am extremely distressed and overwhelmed. I do not understand what illness has taken hold of me. Despite undergoing continuous treatment, all diagnostic results—X-rays, blood tests, and other medical investigations—resulted normal. Consequently, the physicians referred me to a psychiatrist. However, my heart says that I am not suffering from a psychological disorder. Some say I overthink, others attribute it to physical weakness. I have changed numerous doctors, spent thousands of rupees, and the process still continues. Even my husband, understandably, has grown weary—he accompanies me on repeated visits to various specialists. Not a single day passes peacefully. My spirit feels extinguished. I often experience persistent pain in the center of the chest that can last several days. At times, there is a tingling sensation in the head, sudden palpitations, and episodes of rapid heartbeat. These symptoms appear intermittently. I am unable to bear hearing about anyone else's illness; it deteriorates my

own condition immediately. I am writing to you as a final resort.

Answer: Each night before sleep, and again early in the morning before sunrise, lie down in a well-ventilated area. Inhale gently through both nostrils, slowly and mindfully, while visualizing that a healing, radiant blue light is entering your chest with each breath. Once the chest is filled with breath, exhale slowly, imagining that with each out-breath, your ailments are dissolving into the surrounding atmosphere. Repeat this visualization eleven times, increasing the cycle by one repetition daily until reaching twenty-three cycles, and then continue this practice regularly.

Reduce salt intake to one-fourth of your current consumption, and refrain from using commercial powdered salt. Avoid spicy, heavy, and oily foods.

In addition, consume one teaspoon of pure honey in the morning and one in the evening.

Breath-Holding Spells in Infants

Question: It has come to my attention that you previously advised, for a child who experiences cessation of breath following intense crying episodes—resulting in profound exhaustion—the practice of inscribing "Yā

Ḥayy, Yā Qayyūm" on the index finger and administering honey to the child for a continuous period of twenty-one days. I respectfully submit that my son, aged two years, exhibits a similar pattern: upon crying, he experiences delayed resumption of breathing, accompanied by a complete loosening of the limbs and a bluish discoloration of the lips. Physical stimulation, such as tapping the back, only gradually restores normal respiration. I seek your guidance as to whether I may employ the same therapeutic regimen for him.

Answer: You are advised to proceed with the aforementioned method for your child. By the grace of Allah the Almighty, healing shall be granted, Inshāllah. Furthermore, it is recommended that every night, once the child is in deep sleep, Sūrah al-Falaq should be recited in a voice low enough not to disturb his rest, continuing this practice for forty consecutive nights.

Dusky complexion

Question: During childhood, I suffered from measles, which caused my complexion to become dusky. Since then, I have pursued every possible treatment, yet my skin tone has not improved. Kindly prescribe a spiritual

practice (wazifah) through which, by Allah the Almighty's blessing, my complexion may be restored.

Answer: Write "**Bismillah al-Rahman al-Raheem**" followed by "**Khalaq al-insān, 'allamahu al-bayān**."

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ۝ خَلَقَ الْإِنْسَانَ عَلَّمَهُ الْبَيَانَ

on a plate using saffron-colored water. Wash the writing off with milk and drink it on an empty stomach each morning for forty consecutive days. By the grace of Allah the Almighty, this practice will, God willing, enhance the beauty and clarity of your complexion.

Perspiration during cold weather

Question: I am eighteen years old and suffer from an abnormal sensation of internal heat. Even amidst severe cold, perspiration persists on my nose, and during the summer, my facial appearance deteriorates: the skin develops blotchy patches, the complexion darkens, and transient visual disturbances, such as momentary darkness before the eyes, occur. Gradually, my skin tone is becoming increasingly darker, leading to the development of a profound inferiority complex. I experience acute discomfort in the

presence of aesthetically attractive peers. I humbly request that you propose a spiritual remedy that may alleviate this condition. Additionally, upon awakening—whether in the morning or during nocturnal hours—a persistent sense of fear overwhelms me, accompanied by intrusive thoughts that I am aging prematurely.

Answer: Each day, inscribe on three porcelain plates, using a solution of saffron pigment and rosewater, the following sacred phrases: **"Bismillah al-Rahman al-Raheem"** and **"Kāna al-baḥru midādan li-kalimāti rabbi-** بِسْمِ اللَّهِ الرَّحْمَنِ

الرَّحِيمِ - كَانَ الْبَحْرُ مِدَادًا لِكَلِمَاتِي رَبِّي" Wash the inscription from one plate with water and drink it in the morning, evening, and the third at night, without omission, for a continuous period of forty days.

To remain immersed in thoughts

Question: My brother is presently undergoing a period of profound psychological distress. He remains perpetually absorbed in his thoughts, and his physical health is progressively deteriorating. The primary factor contributing to his condition appears to be a friend to whom he is deeply attached. This individual, however, exhibits extreme self-

centeredness. Due to my brother's affection, our entire family extends considerable respect toward this person, yet he responds with indifference, often speaking to my brother discourteously and treating him in a demeaning manner before others. Despite enduring such disrespect, my brother, instead of resting after a day of exhaustion, seeks out this self-serving acquaintance each evening and returns home late into the night. A matter of grave concern is that, notwithstanding the friend's persistent neglect, my brother continues to detach himself emotionally from his family and is increasingly drawn toward this detrimental relationship. I humbly and earnestly request that you suggest a spiritual intervention, so that we may recover the brother we have emotionally lost. Otherwise, his future risks severe harm, and the emotional anguish it would cause our parents would be immeasurable.

Answer: Provided that your brother's mental state remains sufficiently stable, recite **Āyat al-Kursī** (up to the phrase '**Azīm**) forty-one times each night prior to sleep. Blow gently upon water, milk, or tea, and administer it for him to drink regularly.

Darkened Complexion of the Face

Question: Approximately four years ago, my health was excellent. My face radiated with a luminous glow, my hair was long, thick, and beautiful, my complexion was fair, and my personality was highly attractive—whomever saw me admired me. However, the present condition is that neither my health remains good, nor does my face retain its former radiance. For the past two years, my hair has been falling out persistently, despite all efforts yielding no benefit. My complexion has darkened considerably, and no trace of charm remains in my personality. My body has grown so emaciated that bones have become prominent. People often comment, "What has happened to you? You no longer appear to be the same girl." Hearing such remarks moves me to tears. Observing my peers flourishing fills my heart with profound anguish.

Despite consulting numerous physicians, all medical reports, including blood tests, have indicated normal health. Yet, when I observe myself, I feel as though I have been suffering from a long, concealed illness. I humbly request you, considering this matter as you would the concern for a daughter, to kindly suggest a beneficial remedy. Although marriage proposals still arrive, families, upon seeing me, often remark that there is nothing

particularly noteworthy about me—whereas previously, my hand was eagerly sought.

Answer: The principal cause underlying your condition is persistent psychological stress, which has led to chronic insomnia. In other words, you are deprived of the fullness of restful sleep. It is also possible that you may be afflicted with a feminine (gynecological) disorder. If you can attain rest and peace of mind, your health is likely to be restored, God willing.

An effective method to overcome depression and mental turbulence is to develop the practice of redirecting every thought and concern toward Allah the Almighty. Allah states:

"And those firmly grounded in knowledge say, 'We believe; all is from Allah.'" Consult a knowledgeable scholar to identify this Qur'anic verse and make it a practice to recite it one hundred times after each obligatory prayer for a duration of three months.

Psychology / Excessive crying since birth

Question: My child is presently six and a half months old. Since birth, he has exhibited excessive crying. We consulted multiple physicians; some prescribed medications for

his ears, others for his digestive system, yet no significant improvement was observed. A specialist was also consulted; however, the child's condition remained unresolved. Currently, although there has been a noticeable reduction in crying, he habitually maintains his arms and legs in a contracted position. Despite having reached six months of age, he is unable to sit independently, and his legs appear notably weak. He does not consistently respond to auditory stimuli; sometimes he does not vocalize at all. When objects are presented before him, he may coincidentally glance at them but makes no effort to reach out or grasp. Attempts to elicit a smile through physical gestures occasionally succeed. However, minor sounds often startle him, and even during sleep, he exhibits restlessness. He does not attain restful sleep unless a pillow supports his legs and abdomen, and he continues to display similar behavior upon awakening. One specialist has posited that the condition stems from insufficient oxygen supply to the brain cells at the time of birth, resulting in cellular weakness. Another has suggested that a postnatal fever may have adversely impacted his cerebral functions. The precise etiology remains uncertain. I earnestly beseech you to propose a remedial course of action by considering

this as you would the matter of a daughter, so that my son may regain full health.

Answer: It is advised that the child be placed under therapeutic treatment based on parapsychological principles supplemented by spiritual practices. The child should sleep in an environment illuminated by blue light throughout the night. Install a blue bulb in the room to maintain consistent illumination. Additionally, procure a large photograph of the child, measuring 10×12 inches, and affix it firmly onto a rigid board, securing all four corners with pins to ensure it remains immobile. Once the child has entered deep sleep each night, use a black pencil to draw concentric circles continuously on the photograph for ten minutes, measured precisely with a clock. It is permissible for the circles to overlap; even if the photograph eventually becomes entirely darkened, the treatment remains effective. However, if the photograph is scratched or torn, it must be replaced immediately. The duration of this therapeutic regimen is five months and ten days. Concurrently, administer honey to the child twice daily and offer one high-quality date at bedtime. In addition, each morning, recite the following Qur'anic supplication:

"In the name of Allah, the Most Gracious, the Most Merciful. He is Allah—the Creator, the Originator, the Fashioner; to Him belong the Most Beautiful Names."

(Bismillah al-Rahman al-Raheem. Huwa Allahu al-Khaliqu al-Baari'u al-Musawwir. Lahu al-Asma' al-Husna)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ - هُوَ اللَّهُ الْخَالِقُ الْبَارِئُ الْمُصَوِّرُ لَهُ الْأَسْمَاءُ الْحُسْنَى

After recitation, blow lightly upon water and have the child drink from it.

Flooding and Cement/ Skin Condition (Blisters and Healing)

Question: Significant flooding last year due to excessive rainfall. Our locality in Sher Shah was also severely affected, with water levels reaching up to ten feet, submerging our residence. During the event, we were forced to spend the entire night on the open rooftop exposed to the elements, as our dwelling initially consisted of only a small sitting room and a single bedroom.

Once the rains had ceased, my father decided to add an upper room to the structure. Taking on the role of mason himself, he, along with my two brothers, undertook the

task of construction. Within a matter of days, we had erected walls and installed cement roofing sheets. The room was completed, but it is possible that the heat from the cement caused a deterioration in my father's foot health. He developed multiple blisters, and upon consulting with a physician, he was admitted to Seventh Day Hospital for treatment. Despite various interventions including injections, tablets, and capsules, there has been no significant improvement. My father remains relatively well during the day, but experiences recurring high fevers each evening.

I respectfully seek your expertise in recommending a remedial approach that would alleviate his condition, specifically in terms of healing the blisters and mitigating the persistent fevers.

Answer: On three small sheets of paper, write the following:

بسم الله الرحمن الرحيم

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ل ل ل ل ل ل

The treatment protocol involves dissolving one sheet of paper in water each day: one in the morning, evening, and one before sleep. This

treatment should be followed consistently for a period of forty days.

The Pursuit of Tranquility

Question: Human beings consistently endeavor to enhance their lives, engaging in diverse struggles and exertions to secure comfort and fulfillment. However, it is frequently observed that, even in the presence of ample worldly comforts, individuals often remain engulfed by feelings of discontent and insecurity—states of being that seem largely beyond their control. How, then, can we address and mitigate the pervasive restlessness, dissatisfaction, anxiety, and insecurity? Moreover, in this context, can religion serve as a means to alleviate these afflictions? When observing religious adherents, it appears that many of them experience as much restlessness and dissatisfaction as their non-religious counterparts. What is the underlying cause of this paradox?

Answer: The cosmos is an intricate web, teeming with an innumerable variety of species, each of which is bound together through a network of thought and information, manifesting through electromagnetic waves or vibrations. These

cerebral waves are not only individualistic but also collective, binding the constituents of the universe together in a continuous exchange of information. Every moment of life, therefore, is shaped and directed by these waves of thought, propelled by human belief or doubt. This dynamic interplay serves as the foundational essence of religious doctrine. At the heart of this human experience lies a profound contradiction: the individual often presents themselves in a manner that is diametrically opposed to their authentic self. One's external persona is commonly a façade—concealing personal flaws while magnifying non-existent virtues. Furthermore, the social environment in which an individual is raised often serves as a source of internal conflict, becoming, in many cases, an unwitting antagonist to the individual's inner journey. The cognitive faculties of the individual become insufficiently attuned to critically engage with these entrenched beliefs. As a result, these beliefs solidify into an unassailable “truth” within the individual's consciousness, even though they may be nothing more than elaborate illusions. The experience of such a life inevitably leads to myriad challenges—challenges for which no viable solution exists within the individual's current framework of thought. These

challenges often provoke a constant fear that one's actions will be futile, culminating in feelings of personal failure. On occasion, this fear escalates to such an extent that the individual believes their life is on the brink of total collapse, or, at best, teetering on the edge of peril. This psychological state is intricately connected to the rapid degradation of mental faculties, particularly the cells of the brain, which deteriorate at an accelerated pace under the duress of such inner conflict. When the life an individual is living deviates from the one they ought to lead or represent, and when their actions are detached from their deepest desires, the resulting internal and external dissonance causes the mental faculties to deteriorate further. This degradation manifests in doubts, indecisiveness, and confusion, thereby hindering the individual's ability to take constructive action. The disruption of mental coherence inevitably leads to suboptimal, inconsequential, or harmful outcomes, reinforcing feelings of insecurity and failure. Crucially, the configuration of the human mind is not predestined but is, rather, subject to the individual's will. The 'structure' of the mind refers to the state of its cognitive faculties, particularly the rate of mental degeneration—whether it is rapid, moderate,

or minimal. It is important to note that the reduction in the rate of this mental degradation significantly diminishes the prevalence of doubt and uncertainty. The less doubt a person harbors, the more likely their life will be marked by success and fulfillment. Conversely, as doubt and uncertainty intensify, the individual's existence becomes plagued by failure and inner conflict.

The weakness of will or conviction is, at its core, the product of pervasive doubt. Indecision in one's thoughts directly inhibits the establishment of certainty, which in turn stifles personal growth and progress. It is through the power of certainty that phenomena materialize, as thoughts infused with certainty shape the very fabric of reality. Religion offers a structured pathway into this certainty, guiding the individual towards the dissolution of doubts and uncertainties. Through spiritual enlightenment, particularly through the awakening of inner sight (a heightened spiritual perception), the individual develops a profound connection with the Divine. This connection allows the individual to perceive the divine attributes of their Creator reflected within themselves. However, if an individual's inner sight remains dormant—unactivated by genuine faith—the person remains outside the sphere of true

belief. It is only upon entering the realm of faith that destructive forces, such as selfishness and malice, are purged from the individual's psyche. Conversely, an individual who remains ignorant of the unseen (ghayb) will perpetually find themselves ensnared by these deleterious forces, including doubt and destructive tendencies. This dichotomy—between belief and disbelief—illustrates a critical contrast between secularism and religious faith. Despite the scientific and technological advancements of the modern era, and the material comforts that accompany them, individuals remain ensnared by feelings of discontent, anxiety, and insecurity. This persistent state of unrest can be attributed to the fact that science, which is grounded in the study of matter (which is transient and illusory), is ultimately incapable of providing true and lasting happiness. All scientific progress, inventions, and material comforts are ephemeral; thus, they cannot serve as the foundation for genuine contentment. The religious adherents or scholars who limit their practices to mere external rituals—neglecting the profound spiritual experiences that faith entails—are similarly deprived of the transformative insights into the unseen world. As a result, their lives too are fraught with the same dissatisfaction

and anxiety that characterize the lives of non-believers. This distinction marks the fundamental divide between religious and secular worldviews: secularism generates doubt and uncertainty, while religion anchors the individual's thoughts, emotions, and actions to a self-sustaining, immutable reality. This connection dispels the clouds of insecurity and discontent, leading to an existence characterized by tranquility and fulfillment. The individual who lives in harmony with this deeper reality not only experiences peace but also radiates that peace into their environment, thereby contributing to a collective state of serenity.

The Noble Life of Prophet Muhammad ﷺ/

Marital Development

Question: I grapple with significant internal struggles, notably envy and an overwhelming desire for material and emotional fulfillment. My tone tends to be sharp and caustic, and one of my major vices is my tendency to speak in an elevated voice, lacking respect for both elders and younger individuals. I have recently completed my graduation, and in the near future, I will be married. This prospect raises questions about how I will adjust to my

new household. I humbly request advice, grounded in divine wisdom, to help me navigate these challenges. Though I perform my obligatory prayers (Salat) regularly and engage in the recitation of the Qur'an, I find my mind often drifting during these sacred acts. The thoughts of this world distract me, and I lose track of what I am reciting, both in my prayers and while reading the Qur'an. This issue extends to my reading in Urdu and English, where, despite the written text being visible, my mind wanders, and I end up misreading it. Despite my educational background, I struggle with habitual dishonesty, indulging in gossip, and finding satisfaction in the discomfort of others. The sight of others' tears brings me a sense of twisted joy. I am in urgent need of your guidance to correct my behavior and ensure that I lead a balanced and fulfilling life post-marriage. Based on the behavior I've outlined, it's clear that my transition to the marital home may prove to be exceedingly difficult.

Answer: Māshāllāh, you are a Muslim. I advise you to engage diligently in the study of the noble life (Sīrah Ṭayyibah) of the Prophet Muhammad (P.B.U.H), making it a source of inspiration and reform. Throughout the day, frequently recite the invocation "Yā Ḥayy Yā

Qayyūm" with attentiveness. Each night, recite salutations (Durūd Sharīf) one hundred times, then, envision the sanctified resting place (Rawḍah Muṭahharah) of the Prophet (P.B.U.H) and enter into a state of contemplative meditation (murāqabah).

Develop a genuine interest and affectionate engagement with children, fostering compassion and patience within yourself. According to the space available in your home, plant flowers or a small vine, and tend to it regularly with punctuality and care. Memorize the translation of **Sūrah al-Falaq** and reflect upon its meanings, allowing its invocation for divine protection to become deeply rooted in your heart.

Marital Challenges/ A Spiritual Methodology

Answer: Following the completion of the ṣuḥr prayer, recite Sūrat al-Shams ("Wa'l-Shamsi wa-Ḍuḥāhā") twenty-one times, bookended by eleven recitations of salutations upon the Prophet (P.B.U.H). Upon completion, enter into a state of contemplative meditation (murāqabah), directing one's inner gaze toward the visualization of a form composed entirely of radiant light positioned above the self. (Female practitioners are instructed to

visualize a male form; male practitioners, a female form.) Upon attaining mental steadiness and the centering of vision upon this luminous figure, gently project the form a short distance away from oneself and subsequently draw it back near. This motion should be repeated thrice in a deliberate and mindful manner.

The metaphysical rationale underlying this practice is rooted in the anthropological principle that every human being is constituted of two latent polarities: a dominant (ghālib) aspect and a recessive (maghlūb) aspect. Gender manifestation corresponds to the dominant polarity; within women, the recessive aspect is masculine, and within men, it is feminine. The recessive polarity is imperceptible to the ordinary conscious vision and can only be discerned through the faculty of subconscious perception. Through sustained engagement with this meditative exercise, the hidden dimension is unveiled to conscious awareness, thereby harmonizing internal polarities. This alignment facilitates the resolution of marital and domestic challenges by restoring inner equilibrium and relational balance.

Marriage / Elucidation of Prescribed Spiritual Practice for Alleviating Marriage-Related Obstacles

Question: Respected Sir, The spiritual practice (wazifa) you prescribed earlier remains unclear to me due to my limited understanding, and I must once again trouble you for clarification. You had instructed that after each obligatory prayer (ṣalāh), one should recite a full round (tasbīḥ) of blessings upon the Prophet (ṣallā Allāhu ‘alayhi wa sallam), followed by the repetition of the Divine Name “Allāh” sixty-six times, and then offer supplication (du‘ā’). I seek clarification on two points: Firstly, by “one tasbīḥ” do you mean a recitation of one hundred times, or a number lesser or greater than that? Secondly, should the method be to recite blessings upon the Prophet (ṣallā Allāhu ‘alayhi wa sallam) once, then invoke “Allāh” sixty-six times, and repeat this cycle, or should one complete the tasbīḥ of blessings first and then separately invoke the Divine Name sixty-six times before making supplication? Moreover, should the durūd (salutation) recited during prayer (i.e., Durūd Ibrāhīmī) be used, or is a specific durūd prescribed for this practice? Finally, as this practice is intended for resolving marriage delays for either boys, girls, or their parents, may I perform it on

behalf of my sister-in-law? I have five sisters-in-law, of whom only one is married while the others have reached an advanced age without marriage.

Answer: Yes, you may indeed perform this spiritual practice on behalf of your sister-in-law. The Divine Name “Allāh” should be recited sixty-six times, with each invocation accompanied by the recitation of blessings upon the Prophet (ṣallā Allāhu ‘alayhi wa sallam). Thus, both the Divine Name and the salutation should be recited sixty-six times each. After completing the sixty-six repetitions, recite an additional twenty-four salutations upon the Prophet (ṣallā Allāhu ‘alayhi wa sallam) before offering your supplication. The durūd recited during the ritual prayer (ṣalāh) — Durūd Ibrāhīmī — is sufficient for this practice.

The Husband Resides in London/Marital Distress Due to Spousal Mental Illness

Question: I humbly seek your assistance, trusting in your compassion toward those burdened by sorrow. You have consistently shared in the afflictions of countless individuals like myself, and I turn to you in this hour of profound need. It has been five years since my marriage, yet tranquility has eluded me from the beginning.

During the initial three months, my husband's behavior remained relatively stable; however, he soon began exhibiting erratic tendencies, including verbal abuse directed at my parents and incoherent discourse with his brothers. In response, his father arranged for his relocation to London. Seven months later, upon the birth of our daughter, my husband suffered a severe psychological breakdown: he removed the Qur'ān from our home, placed it upon the mosque's wall, desecrated its covering, discarded sacred objects such as prayer mats and beads into the wilderness, and set aflame our curtains and religious texts. Following these alarming events, he was once again sent to London. Presently, I find myself devoid of any familial support; my mother—my sole pillar of strength—has returned to her Creator. My infant daughter has now reached six months of age.

Answer: It is evident that your husband is afflicted with a significant psychiatric disorder necessitating formal clinical intervention. Reliance solely upon spiritual remedies would be insufficient; rather, a structured course of psychiatric treatment is imperative, potentially including inpatient care. Considering that your husband possesses British citizenship, it would be prudent to

pursue his treatment in the United Kingdom, where superior medical resources are available. Rather than facilitating his return, it is advisable for you to make arrangements to join him in London and to personally oversee his treatment and rehabilitation. It is recommended that following each obligatory prayer, you recite one hundred and one times: "**Yā Allāh, Yā Raḥmān, Yā Raḥīm-** يا الله يا رحمن يا رحيم", and thereafter engage in heartfelt supplication for his recovery and well-being.

Erotic Stories / Navigating Puberty

Question: I am 17 years old and currently a student. I find myself increasingly burdened by a mixture of religious reflections and inappropriate thoughts. This cognitive dissonance has caused a persistent mental heaviness, leaving me in a state of continuous sadness and disinterest. I struggle to engage in any task, feeling as though my ability to speak has diminished, with my hands and feet becoming cold. On some occasions, I experience dizziness to the extent that I am compelled to sit and hold my head. Despite my sincere efforts to concentrate during prayer, the flood of distracting thoughts intensifies.

Answer: During the ages of fifteen to twenty, individuals undergo significant physiological changes, which can lead to fluctuations in cognitive and emotional states. Consequently, thoughts may become irregular or abnormal, but this is not a cause for concern. When sexual thoughts arise, it is important not to be alarmed; instead, embrace them as a natural aspect of human development. However, it is crucial to redirect these emotions when they intensify. Rather than allowing yourself to be overwhelmed by them, shift your focus towards the natural world—such as flowers, trees, birds, rivers, lush landscapes, and the rhythmic movement of the ocean. These are not unnatural thoughts; engaging with nature and its signs can help ease mental distress. Spiritually, the recommended approach is to refrain from reading erotically charged literature, romantic novels, or any explicit material before sleep. Instead, focus on keeping yourself engaged in activities that captivate your interest—whether through sports, art, reading, or outdoor activities—to foster mental balance and spiritual well-being.

The Husband's Diminishing Attention

Question: I am a married woman and the mother of several children. In the early years of my marriage, my husband showed me profound love and ensured my comfort and well-being in every possible way. However, with the passage of time, his attention towards me has noticeably diminished. It feels as though he no longer finds it tolerable even to look at me. Staying out late at night has become his routine. He shows no interest in domestic affairs, nor does he engage with the care of the sick or the education and upbringing of the children. What could be the reason behind such behavior?

Answer: The tranquility of the household is contingent upon a deep psychological and emotional consonance between husband and wife. Just as a wife yearns for affection and attentiveness from her husband, a husband, too, expects his natural needs to be acknowledged and fulfilled by his spouse. It is an observable reality that after childbirth, a woman often becomes predominantly absorbed in the nurturing and care of her children, at times at the expense of her health and vitality. Consequently, the vigor and enthusiasm her husband once admired may, to some degree, diminish.

Nevertheless, a wise and discerning wife maintains a delicate balance between her devotion to her children and her responsibilities towards her husband. An analysis of your letter suggests that you have concentrated your entire attention upon the children, unintentionally sidelining your husband's emotional and psychological needs. It appears that he finds this shift in your disposition displeasing.

I would advise you to be mindful of your husband's rights as well. Constant arguments, complaints, and repeatedly emphasizing his disinterest in you or the children are not conducive to healing the situation. Rather, a more fruitful approach would be to consciously tend to his emotional and physical needs with sensitivity and affection, nurturing a spirit of mutual consideration and rekindling the harmony that forms the cornerstone of a peaceful and spiritually fulfilling marital life.

Healing is bestowed by Allah

Question: My child was born in Qatar. After seven days, we performed the traditional shaving of the newborn's hair and sent the child to Pakistan along with the mother. After approximately three and a half months, the

child returned to Qatar. By the time the child reached five months of age without gaining control of the neck, we grew concerned. During this period, although the child would occasionally stiffen the limbs, no other signs were immediately alarming. One day, the child cried continuously in distress, prompting us to rush to the hospital. After examination, the doctors admitted the child and diagnosed the condition as infantile epilepsy. A specialized brain scan revealed that the child's neurological development was significantly delayed compared to the expected milestones for age, leading to lack of neck control and seizures. Following hospitalization, the child was discharged. We planned to bring the child back to our homeland, but before departure, a severe episode occurred that defies description. The child experienced intense convulsions. After prolonged emergency care lasting four hours, the child stabilized somewhat. We brought him to Lahore the next day. A spiritual practitioner there informed us that the child's condition was due to talismanic effects (amulets) cast upon the mother, indirectly affecting the child. Later, another recluse woman asserted that the child was possessed by two spirits. Substantial money was spent on these treatments. Within a month, the child

suffered five additional seizures and persistent fever. When my leave expired, we had no choice but to return to Qatar. Upon arrival, the child developed pneumonia, from which he has now recovered. However, his eyes continuously move from side to side. He is startled even by the slightest noise. He frequently clutches his thumbs between his index and middle fingers, forming a fist, and stiffens his arms. Similarly, he bends his legs in an arched manner. As he approaches eleven months of age, he is still unable to hold his neck steady. Sometimes he responds to sounds, but at other times he remains indifferent. Feeding him milk is a significant challenge. The child's condition has plunged us into profound mental anguish.

Answer: The neurological development of the child in utero remained incomplete; the limited maturation that transpired governs the child's capacity to interact with the external environment. Corresponding to the extent of its development, the child's mind assimilated the stimuli of the external environment; however, with the subsequent weakening of immunological defenses, the cerebral cells governing neural regulation sustained impairment. Consequently, a disruption was induced within the neurological system. There is no influence of spirits or possession affecting

the child; such beliefs are but deceptions born of ignorance. Clinical diagnosis must guide the treatment, targeting neurological rehabilitation. From my observation, no conventional medical therapy has yet conclusively reversed congenital neurological deficiencies to complete health. However, certain methods within spiritual healing, when applied consistently and persistently over several months, have shown promising results in mitigating such weaknesses.

Kindly send me two photographs of the child — one taken during a calm period and another immediately after a seizure. Recommending an appropriate course of spiritual treatment falls within my responsibility; ultimate healing belongs to Allah the Almighty. Praise be to Allah (Al-ḥamdu li-llāh), many children have attained recovery through this spiritual method.

Satanic Intrusions

Question: Despite my regular observance of the five daily prayers, I find my heart and mind perpetually besieged by satanic insinuations, such that there is scarcely a moment when my thoughts are free from disturbance. It seems that Satan has established a habitual

dominion over me, compelling me to act according to his promptings.

Answer: Allah the Almighty, in accordance with His cosmic decree, has granted Satan a limited scope to tempt those striving upon the straight path (ṣirāṭ al-mustaqīm). Yet, concurrently, humankind has been vested with volition — the capacity to choose between the path illuminated by Divine guidance and the path obscured by satanic deception. When an individual, through the sincerity of intention, resolute faith (yaqīn), firm resolve, and virtuous disposition granted by Allah the Almighty, consciously opts for the Divine path, the machinations of satanic forces prove ineffective against him. Conversely, if conviction remains frail, the cosmic order permits the soul to be abandoned to its own inclinations. To overcome satanic intrusions and to cultivate a fortified certitude, it is imperative that one maintain a continual state of ritual purity (wuḍū'). Performing ablution prior to sleep is also recommended as a spiritual safeguard. One must recognize a foundational psychological truth: thoughts are not summoned voluntarily; rather, they arise spontaneously. The human task is neither to summon nor suppress thoughts but to

consciously choose which thoughts to admit and which to disregard.

Attempting to expel intrusive thoughts through forceful rejection often proves counterproductive, as such resistance inadvertently strengthens their hold. A more efficacious method lies in cognitive redirection: when a corrupting thought arises — for instance, the notion that the moral values ordained by Allah and His Messenger (P.B.U.H) diminish human vitality and restrict life's pleasures — rather than confronting the thought directly, the mind should be deliberately engaged with reflections such as: "Were moral values to vanish from human society, the distinction between human and animal existence would collapse."

Similarly, one may turn one's cognitive focus towards the contemplation of the innumerable and infinite signs (āyāt) of Divine craftsmanship — the birds, the flowers, the trees, the stars, the celestial bodies, the cyclical succession of day and night, and the transformations of the seasons. Engaging with the meanings and wisdom contained within Qur'anic revelations further nurtures mental and spiritual realignment. Through consistent application of such contemplative practices,

a person may successfully liberate himself from the domination of satanic insinuations.

Marriage and Modesty

Question: I find myself in a situation where I have no support other than Allah. There is no one who shares in my sorrow or provides me comfort. I continue with hope, believing that Allah will, in His mercy, find a way out of my circumstances. Both of my parents have passed away, and my siblings, who are married, no longer take an interest in me. My longing is to marry a righteous, educated man. However, those around me are preoccupied with their own lives, focusing on the marriages of their daughters. Whenever I attempt to express my feelings or draw attention to my situation, I am belittled and called shameless. They sometimes even mock my age. This has led to a profound sense of distress. Although it feels somewhat inappropriate, I have approached some of my friends in search of a potential match, but none have shown any willingness to assist. Despite my efforts, I have also recited various supplications, including Surah Adh-Dhuha, yet I find myself in the same state.

Answer: After the passage of midnight, stand with your head uncovered and your feet

bare, under the open sky. Place both of your hands upon your head, close your eyes, and recite "الرَّجُلُ قَوَّامُونَ عَلَى النِّسَاءِ" (Surah An-Nisa) for approximately ten minutes. Upon completion, offer your supplications and rest. Continue with this practice consistently, observing for any signs of positive change, until your prayers are fulfilled.

Husband's Temperament

Question: My husband exhibits a significant emotional detachment. Over the course of our eleven-year marriage, he has only visited home a handful of times, and during these visits, his presence feels more like that of a stranger. He shows no interest in the children, nor engages in meaningful conversations with me. Aside from occasional quarrels, he seems eager to leave, as if he feels more at home abroad than here. Even when he does stay for short periods, his thoughts are elsewhere, and he neglects both the children and the household responsibilities. During his most recent visit, after four years of absence, he stayed for only two weeks before departing again, and even then, he opted to stay in a rented room away from home. His behavior suggests a profound disconnection, as though we hold no value in his life. This

situation has caused me great distress, especially as I find myself without any support. I married him at the age of fifteen, while he was in his forties. For over a decade, I have been raising our eight children on my own, and my husband remains emotionally absent. I expressed my inability to manage everything on my own, and my need for support, only to be met with a callous response suggesting I either find employment or marry someone else. He offered to hire someone to manage the household, leaving me to worry about nothing. Since then, my health has declined, and I find myself weighed down by sorrow. I feel utterly alone. Could you suggest a remedy to foster love and compassion in his heart? He is easily swayed by others and often acts according to their guidance, regardless of its wisdom. In front of others, he portrays himself as virtuous, while casting me in a negative light. This has left me powerless and unable to make any meaningful changes in our relationship. I feel as though I am an orphan, unsupported and forsaken. If I had someone to rely on, perhaps my husband's treatment of me would be different. He should learn to value both himself and others. Furthermore, I am at a loss as to why those I treat with kindness end up becoming my adversaries. The constant disruptions at home

only add to my distress, leaving me without peace in either my home or elsewhere.

Answer: After the passage of midnight, perform ablution and sit on the prayer mat. Recite Salawat (Darood Sharif) one hundred times, followed by "Ya Hayyu Ya Qayyum" one hundred times. Then, lie down on your prayer mat with your eyes closed, mentally visualizing a transparent glass jar, placed from your neck to your navel. Imagine this jar filled with radiant light. As the light becomes visible, perceive your husband within this jar, similar to how fish are seen swimming inside a transparent container. Engage in this visualization practice consistently for a period of three to four weeks. Over time, you will observe that your husband's demeanor begins to align with yours, fostering a more harmonious and empathetic connection.

Husband has changed his demeanor /

Changes in Husband's Behavior

Question: Before becoming a mother, my husband was very affectionate and attentive. He would even handle household chores, including preparing and serving meals. However, since my motherhood, his

demeanor has shifted considerably. He now seems distant, often upset by trivial matters. Despite this, my love for him remains unchanged, and I am willing to make any sacrifice for his well-being. I wish for him to return to his previous state of affection and care.

Answer: Once your daily tasks are complete, before retiring for the night, engage in the recitation of Durud Sharif eleven times at both the beginning and end of your supplication. Following this, recite the phrase "Bismillah al-Wasi'u Jalaluh- بِسْمِ اللَّهِ الْوَاسِعُ جَلَّ جَلَالُهُ" one hundred times. Perform this act without engaging in conversation, and proceed to lie down while focusing on the mental image of your husband. It is essential to release any anticipations regarding his behavior, particularly the expectation that he will cater to your needs as he once did. According to philosophical reflections, a man's most notable weakness lies in his appreciation for delightful, well-prepared meals. By preparing exquisite dishes and occasionally offering them to him with your own hands, you will foster an atmosphere conducive to affection and mutual understanding. This approach may rekindle the loving dynamic between you.

Suspicious Husband

Question: It has been eleven years since my marriage, yet from the very first day, my husband has harbored suspicion toward me. He frequently argues over trivial matters and has never spoken to me with affection. Despite my sincere efforts to please him, his displeasure only seems to increase. He appears to show undue admiration toward other women and often humiliates me, particularly in the presence of a certain female relative. Could you kindly prescribe a spiritual practice (wazifa) that might incline his heart toward me with affection and remove the thoughts of that woman from his mind?

Answer: After completing all daily tasks and before going to sleep at night, recite Surah Al-Fatiha forty-one times. Without engaging in any conversation afterward, proceed directly to bed. Close your eyes and gently bring the image of your husband into your mind. Fall asleep while maintaining this visualization. Continue this practice until his heart naturally detaches from the other woman. Once the desired change is observed, you may discontinue the practice.

Seeking Divine Assistance to Prevent an Unwanted Marriage

Question: I am a destitute young woman, overwhelmed by the afflictions of my life to the point that I find it difficult to articulate my sorrow. Darkness pervades every aspect of my existence.

Wearied by life, I perceive no path of deliverance save death. I earnestly beseech your guidance for the sake of God. Despite having led a life marked by patience and gratitude, my recompense has been naught but grief. Even as I pen these lines, tears cloud my eyes: a marriage proposal has been brought forth for me from an elderly man. I implore you to recommend a spiritual remedy (wazifa) that may safeguard me from this union. I am deeply concerned that my parents, constrained by our impoverished circumstances and enticed by the suitor's wealth, might accept the proposal. Should they proceed with this arrangement, I fear for my very life. Since receiving this dismal news, sleeplessness has consumed my nights, while my family remains oblivious, resting peacefully as I spend the hours in ceaseless weeping. Although I have expressed my refusal, my

family persists in urging acceptance, insisting that wealth compensates for old age.

Answer: After the passage of midnight, proceed outdoors barefoot and with an uncovered head, standing beneath the open expanse of the sky. Adopting the posture of ritual prayer (ṣalāh), with hands folded, recite "Yā Raḳīb" one hundred and one times and engage in supplication (du‘ā’). God willing, your marriage will not be concluded against your will. Moreover, it is imperative that you also demonstrate fortitude and resilience. Islamic jurisprudence (Sharī‘ah) unequivocally grants you the right to exercise personal agency in matrimonial matters. You must respectfully, yet firmly, communicate your decision to your family and steadfastly uphold it.

Cultivating the Husband’s Affection

Answer: Upon completion of all daily tasks, and immediately prior to sleep, the individual should recite *Sūrah al-Kawthar* in its entirety eleven times, maintaining complete silence thereafter. Without engaging in further conversation, one should retire to bed, lying on the right side in a composed posture. Eyes should be gently closed, and the practitioner should cultivate a sustained, contemplative

visualization of the spouse while transitioning into sleep. Through the blessings of this spiritual practice, the image of you will become deeply imprinted upon your husband's heart, and he will refrain from undertaking any action contrary to your wishes. He will bestow upon you such abundant affection that the sorrows of the past will be entirely forgotten.

Sharī'ah and Ṭarīqah

Question: My direct question to you is: are Sharī'ah and Ṭarīqah separate paths? Kindly provide a detailed explanation so that spiritual students may comprehend it clearly.

Answer: Sharī'ah and Ṭarīqah are not distinct or separate paths. Within Sharī'ah, knowledge precedes action; however, it must also be recognized that this knowledge is itself founded upon a state of initial unawareness. In Ṭarīqah, action precedes knowledge. A spiritual aspirant must, under all circumstances, first negate their prior knowledge in order to truly learn and advance.

The Spiritual Interpretation of the Forbidden Tree:

A Deeper Analysis

Question: Religious traditions recount that Adam (P.B.U.H) was initially in Paradise, but he was subsequently sent to Earth due to his transgression. He was specifically instructed not to approach a particular tree, yet Satan led him astray, causing him to eat from it. Various interpretations have emerged, with some claiming that the tree was wheat, others identifying it as an apple tree. From a spiritual perspective, could you explain what this tree symbolizes and why Adam (P.B.U.H) was deemed unjust for approaching it?

Answer: In the Qur'an, the tree is not given a specific name. It is merely referred to as "the tree." When examined from a spiritual and symbolic standpoint, the tree represents a deeper concept that transcends physicality and reflects a pattern of human thought. To grasp its true significance, one must delve into the dual states of existence experienced by Adam (P.B.U.H): his life in Paradise and his subsequent fall to Earth. It is through his encounter with the tree that Adam (P.B.U.H) transitions from one state of being to another.

In Surah Al-Baqarah, Allah Almighty says:

"O Adam, you and your wife may live in Paradise and eat freely from it, but do not approach this tree, or you will be among the wrongdoers." (Quran 2:35)

The phrase "**Hayso Shatuma**" (translated as "wherever you wish") signifies a spiritual dominion over space. In the original state of Paradise, Adam (P.B.U.H) was endowed with complete sovereignty over an infinite space, free from the constraints of time and physical limitations. In this state, there was no distinction between desire and fulfillment—whatever he desired manifested instantly. Thus, the act of eating the fruit was not a matter of effort, cultivation, or time; it simply appeared in response to his wish.

However, upon succumbing to Satan's temptation, Adam (P.B.U.H) was removed from this boundless, unconditioned realm and cast into the world of limitations—what we can term as the "Earthly existence." This transition signifies a shift from a metaphysical reality governed by infinite potential to one governed by temporal and spatial limitations.

The consequence of Adam's (P.B.U.H) disobedience is the imposition of spatial and temporal constraints. Once on Earth, he became subject to the realities of time, space, and materiality. Unlike in Paradise, where desires were immediately fulfilled, now every action required effort, and all needs were bound by the laws of time and physical causality.

In understanding the symbolism of the tree, we can observe two forms of dominion or control over creation:

1. The first form: A person plants a tree, nurtures it, and after a significant period of time, it yields fruit. When the individual desires to consume the fruit, they must physically approach the tree, pick the fruit, and consume it. This process reflects a linear, causal relationship where effort and time are required to bring about results.
2. The second form: The tree already bears fruit, not as a result of the individual's efforts, but simply because the individual desires it. The fruit is ready, present, and available without the need for any external effort. This form represents an immediate manifestation of desire, without the need for cultivation or waiting.

The central theme of this analysis suggests that when human faculties operate beyond the limitations of time and space, they align with the experience of the Divine or the life of Paradise. In contrast, when these faculties are

constrained by the physical dimensions of space, they become bound to the mundane or worldly existence. Within every individual, both states — the life of Paradise and the life of this world — are in constant dynamic interaction. At certain moments, the life of Paradise, where the individual is liberated from spatial and temporal boundaries, predominates. At other times, the life of this world, characterized by sensory perceptions and spatial constraints, dominates the human experience. The spiritual aspirant seeks to transcend the dominance of the earthly existence and cultivate the divine faculties of the soul. This transformative journey begins with the practice of **Muraqabah** (meditative contemplation), wherein the seeker gradually shifts their awareness towards higher, transcendental states, in an effort to align with the higher, eternal realities.

Complaint

Question: The incident occurred on the first evening of the blessed month of Ramadan. While we were watching television, it was announced that the crescent moon had been sighted, and thus fasting would commence the next day. The entire family

ascended to the rooftop to witness the moon, while I remained reclining on the sofa in the drawing room, engaging in an inward dialogue of complaint directed towards Allah the Almighty.

I said: "O Allah, You are fully aware of the enthusiasm with which I observe the fasts. Yet, why is it that You do not grant us the same joy that others experience? On Eid, we are deprived of new garments; our home does not resonate with the festive cheer that seems common elsewhere. Despite observing the fasts in their entirety, Eid does not bring us happiness. Therefore, I protest before You: henceforth, I will not fast." Upon awakening the next morning, as I stood before the mirror arranging my hair, I experienced a sudden jolt in my feet while in the bathroom. My elder sister had to physically support me. It felt as though I were being lifted from the ground and that the gravitational force had ceased. My complexion turned pale, and the family suspected I had suffered an electric shock. The following day, my feet trembled once again, followed by spasmodic convulsions across my entire body. A sense of cardiac sinking ensued, leading me to cry out in

distress. My parents immediately administered milk mixed with glucose, which provided transient relief. As the condition persisted without significant improvement despite conventional treatments, my mother sought the intervention of a spiritual practitioner — a woman reputed for diagnosing illnesses merely through visual inspection. Upon observing me, she inquired, "How many children does she have?" My mother responded, "She is unmarried." At this, the practitioner reacted with indignation and stated, "You are leading your daughter toward ruin." We failed to grasp the full import of her words at that time. Subsequent medical treatments, however, did not yield a definitive diagnosis nor significant therapeutic benefits. Even during hospitalization, no clear etiology could be established. Presently, I am unable to sit unaided on my feet. Whenever I recline and close my eyes, my body undergoes involuntary convulsions.

Answer: It appears that you are afflicted with a chronic blood pressure disorder which has been neglected over time. Furthermore, it is probable that you have also been suffering from an undiagnosed gynecological

condition, likewise overlooked. In consequence, these ailments have been permitted to entrench themselves within the body due to prolonged negligence. Immediate consultation with a qualified and experienced traditional physician (ḥakīm) is advised, with a preference for Unani (Greco-Arabic) medical treatment.

As a complement to medical therapy, a regimen of spiritual healing should be observed: each time you drink water, recite "Bismillah al-Rahman al-Rahim" thrice, blow lightly over the water, and then consume it. Additionally, request the ḥakīm to devise a personalized nutritional regimen and adhere strictly to it. Your condition is not intrinsically complicated. By the grace of Allah the Almighty, recovery is expected within a reasonable period. My prayers are with you: may Allah the Almighty bestow upon you complete health and well-being. Āmīn. Moreover, after each obligatory prayer, recite a full rosary (tasbīḥ) of istighfār (seeking divine forgiveness).

The Stubborn Child

Question: My son, Muhammad Kamran, aged three years, exhibits a marked degree of obstinacy. Despite our persistent efforts to accommodate his every desire, he continues to manifest extreme intransigence regarding his demands. Two behavioral patterns have become particularly pronounced to the point of obsession: first, he persistently insists on going outdoors. No member of the household is able to exit the home in his presence without encountering his forceful demand to accompany them. Even unfamiliar visitors are not exempt from his insistence, as he adamantly declares, "I will go too." His multitude of toys hold little to no significance before his overriding compulsion to leave the house. Secondly, whenever he becomes attracted to any object, he immediately asserts ownership over it, insisting that "this belongs to me." He shows no regard for the presence or rights of others in such instances. Each morning, he awakens in a state of distress, crying and making numerous demands. Upon the fulfillment of one request, another promptly arises. His persistent obstinacy has contributed significantly to

heightened irritability and, consequentially, has led to a noticeable physical debilitation.

Our primary concern extends beyond his defiant behavior to his increasing physical weakness. It is worth noting that he accepts the administration of medication without resistance.

Answer: Your approach toward your child, rather than fostering friendship, has inadvertently cultivated an adversarial dynamic. By indiscriminately acceding to his every wish, you have unintentionally reinforced patterns of obstinacy and emotional impulsivity. Should this approach remain unaltered, there is a substantial risk that the child may develop deeper psychological disturbances.

The education and moral upbringing of children is an obligation entrusted to parents. Acceding to every capricious demand is neither a parental duty nor a legitimate expression of care. The child's consciousness is structured through two primary influences: half of his cognitive and emotional development is derived directly from the behaviors, actions, and pattern of thought

(tarz-e-fikr) of his parents and immediate social environment; the remaining half is shaped by the broader external environment.

It is particularly disconcerting that you express concern over his weakness without recognizing its intrinsic connection to the patterns of permissiveness you have enabled. It must be clearly understood that unless you undertake a critical reformation of your approach, you will bear moral and spiritual accountability for his maladaptive development. It is incumbent upon you to gradually and lovingly nurture within him traits of patience, self-regulation, and emotional resilience. Negligence in this formative period may result in long-lasting developmental harm. Fortunately, the child's character remains pliable and amenable to positive change — analogous to green wood that can still be molded with care. A spiritual intervention is hereby prescribed: Each night, once the child has entered into deep, unbroken sleep, stand near him and gently recite the following affirmation for a period of one week: "Kamran, you are a blessed and obedient child. You do not engage in obstinacy. Your mind is healthy and

sound. You think, play, and act joyfully and wisely, like intelligent and accomplished children." In the event that the child awakens during the recitation, patiently wait until he returns to a deep state of sleep before continuing.

A Directive for Students' Attention /Studies

Question: I am a student who struggles to cultivate focus and engagement in academic pursuits. Upon opening a book, I experience vertigo, and during college lectures, my mind becomes inert and unresponsive. Despite approaching my studies with sincere interest and enthusiasm, the burden of mental dispersion and cognitive fatigue prevents me from accomplishing tasks with requisite excellence. Various medical treatments have been undertaken, yet they have yielded no tangible benefit.

Answer: At the conclusion of all daily activities, when preparing for sleep, lie supine on your bed, close your eyes, and attempt to focus your inner gaze forward, endeavoring to visualize your own visage. Should you succeed in bringing the image of your face

before your mental sight, it is ideal; otherwise, audibly recite your full name and repeat the following affirmation three times:

"O [full name], you are deeply engrossed in your academic endeavors. You study with intense concentration, enthusiasm, and comprehension, and you retain all that you learn."

Upon completing this recitation, avoid further conversation and surrender quietly to sleep. Consistent application of this practice for a duration of twenty-one nights will, by Divine permission, dispel the cognitive disarray you presently experience.

Additionally, it is recommended, as a supportive measure, to consume warm *jalebi* accompanied by a small portion of its syrup, which is considered therapeutically beneficial for mental vitality.

The Enchanted Serpents

Question: You have recently initiated a systemized program for the instruction of telepathy, spiritual sciences, and other metaphysical disciplines—a venture

unparalleled not only in Pakistan but across the entirety of South Asia. It is frequently observed that among the students of telepathy, the accounts of spiritual experiences predominantly involve visions of pious souls, saints, and sacred sites. The question thus arises: considering that all such entities—be they angelic beings, benevolent spirits, devils, or malevolent souls—belong to the domain of the unseen world (al-‘ālam al-ghayb), why then do students' experiences predominantly involve encounters with virtuous beings, and not with entities from the demonic or malevolent realms? Kindly offer clarification on this matter.

Answer: All esoteric sciences, including telepathy (the transmission of thoughts), may be approached through two distinct modalities: one divinely inspired (rahmānī) and the other satanic or deceptive (istidrājī). A fundamental principle is that if a science inherently leads to construction, refinement, and elevation, it is considered truth (ḥaqq); whereas if it results in destruction, chaos, and corruption, it is deemed satanic (shayṭānī). Both truth and deception originate from differing patterns of thought (ṭarz-e-fikr). Each

group—the followers of divine guidance and the adherents of satanic forces—employs distinct invocations (kalima ṭarīq) to activate their respective mental orientations.

The practitioners of the path of sorcery (istidrāj) have historically utilized incantations such as "Dewāh Kālīh Wāh," expressions predating even the Syriac language. Following the era of Prophet Noah (P.B.U.H.), the righteous were granted the invocation "Takhāh Takhyāh," replacing the former phrases. Nevertheless, a faction refused to abandon the ancient formulae and continued to use them to energize their destructive modes of consciousness. Consequently, these rejected phrases became symbolic of the istidrājī path. Centuries prior to Prophet Abraham (P.B.U.H.), the invocation "Allāh" and "Ilā Allāh" was ordained as the symbol of divine truth, superseding all prior formulae. Since then, and until the Day of Judgment, the kalima ṭarīq for the followers of truth remains firmly established in the glorification of Allāh.

In contrast, the progeny of Iblīs and the adherents of satanic forces have, to this day,

preserved "Dewah" and "Kali Wah" as their operative creed. The distinction between these two modalities is elaborated in the Holy Qur'an through the narrative of Prophet Moses (P.B.U.H.) and his confrontation with Pharaoh. When Moses (P.B.U.H.) was commissioned by Allah the Almighty to confront Pharaoh, the latter, perceiving Moses' miracles through the lens of his own deceptive sciences, summoned the most eminent sorcerers of his realm to counter him. In the ensuing encounter, the sorcerers cast down their ropes and staffs, which appeared as serpents and dragons. In response, by Divine command, Moses (P.B.U.H.) cast his staff, which transformed into a massive serpent that devoured all their illusory creations. A noteworthy point is that superficially, the feats of the sorcerers and the miracle of Moses (P.B.U.H.) may seem similar. However, when examined closely, it becomes evident that Moses' miracle superseded and nullified the magic of the sorcerers. This event serves as an explicit exposition of the essential difference between *istidrāḡī* sciences and *raḥmānī* sciences. The sorcerers pursued the favor of Pharaoh through their

art, whereas the mission of Moses (P.B.U.H.) was centered upon the service of creation and the pursuit of the Divine pleasure. The sciences imparted to Moses (P.B.U.H.) were instruments leading towards Divine gnosis ('irfān).

The instructional program presented in our telepathy curriculum is firmly rooted in the prophetic pattern of thought and the spiritual methodologies (ṭarīq) of the saints. Before the students are exposed to spiritual visions and states (wāridāt wa kayfiyyāt), a constructive framework of thought is instilled within them. Consequently, the experiences they encounter are reflections of this purified and constructive mental orientation. Conversely, if the same disciplines were approached through the framework associated with the progeny of Iblis, the outcome would constitute deceptive and destructive knowledge rather than authentic spirituality.

Throughout the teachings of the Prophets—from Abraham (P.B.U.H.) to Moses (P.B.U.H.), from Jesus (P.B.U.H.) to the Final Prophet (P.B.U.H.)—the consistent emphasis has been on preserving humanity from the forces of

deception and guiding them towards acquaintance with the divine realm. The raḥmānī pattern of thought fosters construction, compassion, and enlightenment, whereas the istidrājī pattern engenders destruction, cruelty, and the subjugation of human dignity.

Corruption of Creed

Question: One of the matters that has profoundly distressed me is the disorder and turbulence within my mind. I was once firmly committed to the principles of Islam, observing religious practices with devotion. Approximately three years ago, at the age of fifteen, I regularly engaged in nightly prayers. Gradually, however, intrusive and bizarre thoughts regarding Allah the Almighty began to surface (may Allah forgive me). I found myself contemplating inappropriate distinctions, such as perceiving Allah as male and myself as female, and from there, my thoughts would spiral into ever more disturbing territories. Even to write this fill me with deep shame. At times, the severity of this mental conflict led me to contemplate

suicide; yet the realization that these thoughts were involuntary restrained me, compelling me instead to seek treatment. Additionally, I harbor a profound resentment towards my mother; my heart has grown estranged and embittered toward her. I feel persistently melancholic and disconnected, unable to engage meaningfully with life. I earnestly desire to transform my existence for the better. I share these reflections with you in the spirit of trust and vulnerability. The root of my resentment towards my mother lies in her behavior: although she is forty years old and has been widowed for a decade, she perceives even casual smiles from men as signs of romantic interest. This demeanor causes me profound emotional discomfort.

Answer: When the foundational beliefs of a person are corrupted, it leads to the generation of compulsive doubts and profane thoughts, fostering an involuntary aversion towards God, the Prophet (P.B.U.H), and the entire edifice of religion. The deterioration of creed, combined with the consequent torment of the conscience, produces within the spiritual self an invisible yet festering abscess. This inner affliction

generates an existential restlessness unparalleled even among the gravest physical illnesses. May Allah the Almighty encompass us all within His divine protection. In order to liberate oneself from this agonizing condition, it is prescribed to have a tunic stitched from unbleached khaddar or coarse cotton. This tunic should exceed the dimensions of the body by one hand-span and extend down to the ankles, with similarly loose sleeves. In a completely darkened room (or in dim light if absolute darkness is unattainable), wear the tunic and walk slowly for fifteen minutes while continuously reciting:

"Al-ḥamdu lillāhi rabbil- 'ālamīn; al-Raḥmāni al-Raḥīm; Māliki yawmi al-dīn."

اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ (اَلرَّحْمٰنِ الرَّحِيْمِ) (مٰلِكِ يَوْمِ الدِّيْنِ) ○

After fifteen minutes, remove the tunic, fold it carefully, and place it securely in the same room. This practice should be maintained consistently until the reformation of belief is achieved. The essential condition is the presence of darkness.

The Ocean of Divine Love / Relationship

Dynamics

Question: Approximately two years prior, I developed an intense and overwhelming attachment to a fellow student at my college. I consequently dispatched my family to her household to formally initiate matrimonial negotiations, which culminated in a mutual agreement. The young woman herself expressed readiness for the union, while I, for my part, found myself wholly immersed in the boundless ocean of amorous affection. Nevertheless, owing to my profoundly religious convictions and traditional cultural orientation, I am reluctant to permit my fiancée to attend college or frequent public spaces while adorned with cosmetics. Hitherto, I have refrained from explicitly forbidding her from doing so. However, internally, I experience profound agitation whenever she applies makeup, perceiving it as an attempt to attract the attention of other men. Similarly, whenever she travels or moves about, I am gripped by an anxious

premonition that she may ultimately choose to wed another. I remain confounded as to how best to navigate these pervasive anxieties. Furthermore, I harbor a pronounced aversion to her operating a motor vehicle, compounded by my observation that she often fixes her gaze upon unfamiliar men encountered in public. Both of us are qualified medical practitioners, and our nuptials are impending.

Answer: You are manifesting symptoms consistent with a psychological disorder. It is imperative that you seek appropriate treatment before proceeding with marriage, as unresolved psychological concerns can lead to considerable difficulties in the marital relationship. A prudent course of action would be to inform your fiancée of your mental state and the nature of your concerns, so that she may make an informed decision and adequately prepare herself for any challenges that may arise. It is essential that you do not enter into this significant commitment without addressing these psychological issues, as this could result in profound distress for both you and your fiancée.

The Knowledge Capacity

Answer: Allah, the Almighty, has granted every individual the inherent faculties to comprehend and acquire all the knowledge inherent within the universe. Due to the influence of external circumstances and environmental factors, certain faculties become more pronounced, while others remain latent. However, these faculties do not cease to exist. When a specific faculty becomes more prominent, it gives rise to an innate enthusiasm and inclination within the individual to engage that faculty. However, this does not suggest that the activation of other dormant faculties would lead to failure. From the perspective of this principle, the claim that one does not possess the inherent capacity to master fields such as painting or civil engineering is misguided. In fact, I posit that the faculties necessary to excel in civil engineering and painting are more potent than other faculties within you, contingent upon focused effort and sustained dedication. It is imperative to apply oneself with a sustained commitment, driven by both passion and diligence. Should you direct your

efforts towards this goal with unwavering focus, Inshallah, you will attain recognition among prominent engineers. Moreover, it is advised to consistently recite *Ya Hayyu Ya Qayyum*—whether in a state of ablution or not, throughout all conditions and at all times—as a means to facilitate spiritual alignment and mental clarity.

No Need for Treatment

Question: My fourth child, aged 14 years, was perfectly healthy for the first six days after birth. However, after the arrival of my sister-in-law, my son fell ill, and over time, he became emaciated and frail. I left no stone unturned in seeking medical help, consulting various physicians, specialists, and even homeopaths, enduring considerable hardship in the process. After much suffering, my son regained some strength. Subsequently, I gave birth to a daughter, now 12 years old, who initially thrived, but gradually, she too became emaciated. It has been 14 years, and despite trying various treatments, including consulting female doctors and traditional healers, none of the interventions

seemed to have any effect. I perform the five daily prayers and frequently recite Surah Yaseen, praying to Allah for healing, as I believe that healing lies in His hands alone. It is important to note that my sister-in-law's children, though initially healthy, eventually developed the same affliction. This condition appeared after her visit. Doctors suggest inflammation in the intestines and stomach, a white coating on the tongue, persistent bad breath, and constipation.

Answer: It is imperative to avoid attributing these health issues to superstitions or unfounded beliefs. Upon a thorough examination, it appears that the underlying cause of these recurrent health problems lies in a deficiency within your own physiological constitution, particularly within the blood, which has subsequently affected the quality of the nourishment provided to your children. This deficiency has likely compromised the digestion and absorption processes, leading to chronic gastrointestinal issues, such as malabsorption and persistent diarrhea, which manifest as the severe emaciation you describe.

The continual presence of digestive discomfort and failure to properly absorb nutrients is exacerbated by dietary imbalances and possibly the consumption of unclean or improperly prepared food. This imbalance, which affects both your family and your sister-in-law's, is not a matter of fate or supernatural influence but rather one rooted in biological and environmental factors. The apparent correlation between your children's condition and the shared environmental influence underscores the importance of addressing these factors in a practical and evidence-based manner.

It is advised to seek professional guidance from a local physician or an experienced herbal practitioner (hakim). By restoring equilibrium there will be no further need for medicinal treatments or interventions.

The Desire for Spiritual Practices

Question: I have a strong inclination towards spiritual practices, particularly rituals and operations. I have tried to benefit from various practitioners and have performed numerous spiritual acts, but I have not achieved success.

Perhaps these practitioners are withholding the correct methods or not providing accurate guidance, which causes all my efforts to go in vain. Could you please share with me the process for controlling the *Hamzad* (spiritual companion) or *Muwakkil* (spiritual entities)? Additionally, what is the method for controlling these entities?

Answer: Your enthusiasm is commendable, yet I must first ask: What is the purpose behind your desire to engage in such practices? Undertaking these spiritual operations or attempting to control spiritual entities such as the *Hamzad* or *Muwakkil* purely out of curiosity or desire could lead to significant complications and challenges, rather than bringing you the success you anticipate. My sincere advice to you and to anyone with a similar inclination is to refrain from pursuing such practices without clear purpose or under the guidance of a competent spiritual mentor. Engaging in these rituals without proper understanding or spiritual alignment can bring more harm than benefit. Instead, I suggest focusing your attention on pursuits and activities that contribute to your personal happiness, peace, and spiritual growth.

Both the *Hamzad* and *Muwakkil* are creations of Allah, the Almighty. To seize the freedom of any being, or attempt to subordinate their will to yours without cause, is a grave transgression. Imagine if someone sought to control your thoughts, actions, or the very essence of your free will—how would you feel? Reflect on this concept deeply. Just as you would reject such an intrusion into your life, consider that every soul has its own autonomy and should be treated with respect.

Therefore, I strongly advise you to refrain from such operations or practices, which might lead to unforeseen consequences, and instead, focus on endeavors that bring positive spiritual and emotional growth. This path will be far more rewarding for your well-being in the long term.

Acknowledging the Mistake

Question: Shortly after completing my BA examinations, I entered into marriage. Irrespective of the exam results, my in-laws began circulating the notion that I had completed my BA, although in reality, I failed

two of my papers. My husband, having completed his medical degree, plans to pursue further studies abroad, and he proposes that we study together. Given these circumstances, I find myself reluctant to inform him of the actual situation. I fear that disclosing the truth may disrupt the harmony of our marital life.

Answer: It is imperative to never withhold the truth. One must candidly communicate the complete situation to their spouse, articulating that, up until this point, you have borne the emotional burden of concealing this information, but it has now become untenable. By disclosing the truth, you will alleviate this psychological strain. Acknowledging one's mistakes promptly—especially when the burden of falsehoods becomes overwhelming—is a crucial practice for emotional well-being. The act of confronting and admitting errors, rather than allowing them to fester, fosters mental clarity and prevents the buildup of psychological tension, which, if left unchecked, can manifest in various forms of psychological distress. By embracing honesty, you not only release yourself from undue stress but also

strengthen the foundation of trust and transparency in your relationship. This will not lead to discord, but rather to a deeper, more resilient bond between you and your partner.

Refrigerated Food/ A Holistic Approach

Question: I have been suffering from a skin disease for over 26 years. It began when we were living in Bahawalpur at my maternal home. While picking cotton with my sisters in the fields, I developed an itching sensation, and large red bumps began to appear on my body. These bumps would appear in different areas at different times. After getting married, I moved to Africa. There, small, corn-sized red bumps reappeared, and after visiting a doctor, I was given some medication that provided temporary relief. In Africa, we were blessed with three sons. However, any medication taken for other internal ailments would cause similar bumps and rashes to appear on my skin. Hot medicine was particularly ineffective, and once, my entire skin became damaged, with fluids leaking from it. My eyes swelled both on the top and bottom, and I started sneezing frequently. I

also experienced headaches. I had surgery on my nose, which has improved, but I still sneeze seven to eight times every morning and evening. My throat worsened, and sometimes my nose would swell and become immobile, with ulcers developing inside it.

Answer: It is important to continue with the conventional medical treatment for this condition. In addition, a spiritual remedy is suggested:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
يَا فَارِقُ يَا فَارِقُ يَا فَارِقُ
يَا فَارِقُ يَا فَارِقُ يَا فَارِقُ
يَا فَارِقُ يَا فَارِقُ يَا فَارِقُ

Engrave this phrase on a silver plate. Immerse this plate in warm water overnight and consume the water before sleeping. Additionally, it is advised to avoid consuming food that has been stored in a refrigerator. Fresh food should be used as much as possible. Refrigerated items do not maintain their freshness and often develop foreign bodies over time. For example, fresh meat, when left out in open air for several hours, does not spoil, but if taken out from the refrigerator and left for less than an hour, it

begins to rot. It is also recommended to avoid jaggery, oils, and sour foods.

Intrusive Thoughts

Question: I have been suffering from a variety of health conditions, including anemia, physical weakness, hearing impairment, vision problems, and memory difficulties. My mind is often preoccupied with intrusive, immoral thoughts, which negatively affect my overall health. I constantly worry about improving my health, but I fail to see significant results. When I am advised that a certain remedy is beneficial, I diligently try it, but the success remains elusive. I am deeply passionate about football and play at a high level, representing a reputable club. My aspiration is to become a distinguished player and bring pride to my nation and community through football.

Answer: The underlying cause of your difficulties appears to be a deficit in self-confidence. This lack of trust in your own abilities has woven a web of uncertainty within your cognitive framework, leading to heightened neurophysiological breakdowns. Such mental strain exacerbates the

development of physical ailments, as the mind-body connection becomes increasingly strained.

To address this, it is essential to foster confidence in your own potential. Engage in the following practice: Take two strips of fabric, each six inches in width and of appropriate length, in an orange hue. Carefully wrap these strips around both forearms, ensuring they remain in place throughout the day, only removing them during bathing. This practice is intended to help in the integration of mental and physical balance. Adherence to this regimen over the span of two months is expected to result in noticeable alleviation of your ailments.

Paralysis

Question: A relative of mine, approximately 35 years of age, went to Saudi Arabia for employment. A few months later, he suffered a stroke and was brought back in a critical condition. Despite extensive medical treatment, his left side has remained paralyzed for the past two years. Two months ago, while seeking further treatment in

Lahore, his right side also became paralyzed. Currently, he is in Karachi, where some limited recovery has occurred in the right side, but his left side remains fully paralyzed. Additionally, he has been experiencing seizures for the past two years, during which his body becomes rigid, his eyes bulge, and relief is only attained by inhaling the scent of onions. We would greatly appreciate any therapeutic suggestions for addressing both the stroke and the seizures.

Answer: The condition has become chronic, yet it is essential to approach this situation with patience and determination. Caregiving and treatment are fundamental human obligations, and one should never despair, for Allah, in His infinite mercy, is capable of manifesting miraculous healing through His omnipotent will. In rare instances, divine intervention materializes as a miraculous cure. In regard to a potential remedy, the following spiritual treatment is recommended: Procure solid cubes of Lahori salt (known as Shisha salt). These cubes should be placed within a glass container. The following prayer should then be recited over them:

Bismillah-ir-Rahman-ir-Raheem

Tilka Ayatul Kitabi Mubeen

Ar-Rahim Ar-Rahim Ar-Rahim

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ۝ الزَّكَاةُ ۝ الْكُفَّارُ ۝ الرَّحِيمُ ۝ الرَّحِيمُ ۝ الرَّحِيمُ ۝

Recite these phrases 11,000 times (i.e., 1,000 times each day), while simultaneously blowing your breath over the salt. Afterward, securely seal the container. Place the sealed container on a wooden stool beside the patient's head, ensuring that it is positioned higher than the head itself. It is essential that the patient's family member, with focused intention, gazes at the salt within the container repeatedly throughout the day.

The Blackening of the Heart

Question: I was once a devout practitioner of the five daily prayers and regularly participated in religious gatherings. I had also committed parts of the Qur'an to memory. However, over time, I have drifted away from these practices. I no longer perform even a single prayer, and the memorized verses of the Qur'an have faded from my memory. Additionally, I find myself frequently uttering

obscene language. The weight of my sins has caused my heart to become deeply stained. I humbly request your guidance, seeking a method by which my heart may be purified and its darkness removed.

Answer: It is recommended to request a family member, such as your mother, or another trusted individual, to stand at your bedside while you are in deep sleep. They should recite Surah Al-Fatiha aloud, ensuring that the recitation is done with sufficient volume to reach your subconscious without disturbing your rest. This practice should be followed consistently for forty days. The purpose of this ritual is to cleanse the heart through divine mercy and spiritual purification, allowing the light of remembrance to overcome the darkness created by negligence and sin.

Willpower

Question: My willpower is significantly weakened, and an unfortunate incident has severely impacted my self-confidence. A particular example of this is my compulsive habit of cracking my fingers, which I have struggled to overcome despite persistent

efforts. Additionally, I find myself incapable of completing any plans or tasks that I set for myself, and I remain in a constant internal struggle. Despite my conscious efforts, I am unable to maintain financial control. I am plagued by a tendency for unnecessary spending, which consistently results in financial debt.

Answer: Adorn yourself with a silver ring featuring a luminous blue gemstone. The underside of the ring should be left hollow to ensure that the gemstone remains in continuous contact with the finger.

Constipation and Gas

Question: I have been grappling with an inexplicable affliction for approximately four to five years. I often experience a feeling of unease in my chest, accompanied by persistent anxiety. At times, my heart races, and at other moments, I feel as if my heart sinks. My hands and feet sweat profusely, and I feel a severe sense of tightness in my chest, making it difficult to breathe. My mind feels heavy and numb, and I often hear a constant ringing in my ears. Disturbing thoughts

pervade my consciousness, and a sense of hopelessness prevails. My sleep is irregular—sometimes I am unable to sleep, while at other times, I am excessively drowsy. An overwhelming sense of unexplained fear and anxiety constantly haunts me. I feel detached from the world, as though life itself has become burdensome, and I lack motivation or purpose. My physical condition has deteriorated to the point where I tremble, particularly in my legs, and I feel weaker than elderly individuals who are still able to walk freely. Even my face has changed, and I am increasingly frightened by my declining appearance, as I feel weaker each day. I am unable to care for my children, nor can I tend to my husband. I have six children, and despite consulting numerous renowned doctors, including those at Aga Khan Hospital in Karachi, no treatment has been effective. I implore you, by the grace of God, to provide a solution to this perplexing and distressing condition.

Answer: Your symptoms appear to stem from a combination of digestive issues, specifically constipation and gas. Addressing these underlying conditions will likely alleviate the

majority of your distress. It is advisable to seek treatment from a local physician who can provide a more individualized approach to your condition. Additionally, it would be beneficial to avoid fatty foods and items that are stored in the refrigerator. Furthermore, Engage in acts of charity with sincerity and generosity.

Loan

Question: Our family has been engaged in trade for generations, and several years ago, our business was thriving. We were considered affluent and respected members of society. Moreover, our forebears were deeply committed to religious observances, consistently adhering to the practices of fasting and prayer, and embodying piety in their lives. However, inexplicably, our business began to experience a steady decline. Despite making decisions with careful deliberation, the outcomes were invariably unfavorable. Presently, we find ourselves in substantial debt, amounting to millions of rupees. Our elders have always taught us the importance of maintaining integrity and

ensuring that no actions are undertaken through unlawful means, and we have endeavored to follow these principles. Despite our best efforts, however, circumstances remain unpropitious. We are now confronted with two psychological dilemmas: the first is to adopt the corrupt values of society to expand our business, and the second is to continue placing our trust in Allah, even though this approach has thus far yielded negative outcomes in terms of business success.

Answer: When Allah bestows His divine grace upon a person, it is accompanied by the responsibility to fulfill the rights of His creation. A meticulous examination of the situation suggests that there has been significant neglect in the discharge of these rights, particularly those related to interpersonal obligations. It is well-known in religious teachings that for every act performed for the sake of Allah, one receives tenfold blessings in return. Inversely, when Allah's blessings are not allocated in His service, the returns diminish, both in this world and the Hereafter. This appears to be the crux of your current predicament. From a psychological

standpoint, the resolution to this dilemma requires not only steadfast adherence to religious duties such as prayer and fasting, but also the cultivation of a spirit of selflessness towards Allah's creation. The inertia in this realm of selflessness must be addressed through conscious efforts to engage in acts of charity and sacrifice, even when the tangible benefits are not immediately apparent. To facilitate this, I recommend a particular ritual aimed at restoring the faculties of generosity and altruism, which may have been stifled by prolonged stress and material concerns. The method is very simple. Find a nearby body of water—whether a pond, stream, or canal—that contains fish. The cleanliness of the water, whether pure or turbid, is of no consequence. Upon locating this, first prepare black ink in an inkpot and set it aside for use. Gather thin sheets of paper (preferably kite paper) and a fine pen, one that will not cause abrasions to the surface of the paper. **Write the Letter "Alif" (الف):** Begin writing the letter "alif" (الف) on the paper. The intention is to write each letter in such a way that it can be cut into small, separate pieces. These small pieces should be large enough to be formed into tiny balls. The

writing of the letter "alif" has profound psychological effects on the consciousness. While an exhaustive explanation of this process is beyond the scope of this response, it is essential to understand that such an exercise facilitates a shift in one's mental framework by instilling discipline, focus, and a spirit of selflessness. Once the pieces of paper are cut out, roll them into small balls. Prepare dough beforehand, which will be used to wrap the paper balls. Once the dough balls are dry, take them to the water source where fish are present and immerse them in the water. This practice should be done in complete silence; refrain from speaking unless absolutely necessary. The act of creating these small, symbolic offerings is not just a ritual of physical activity but serves as a psychological exercise to induce a state of mental and spiritual openness. This practice should be continued for a duration of three months.

May good be done, may good result/ Muscle strain

Question: Although I appear to be in generally good health, I experience intermittent discomfort, particularly in my lower back, occasionally in the hip bone, and at times, a sharp sensation above the knee. A constant sense of muscular tension pervades my body. After consulting a physician, I was informed that this issue may be a result of sudden exertion from lifting a heavy object. In addition to medication, I was advised to sleep on a firm surface, which I have implemented. Furthermore, when I exert pressure on my body, I experience a sensation as if my body is trembling. This condition has persisted for approximately six to seven months, and despite my efforts, I have not found significant relief.

Answer: A therapeutic approach involves the use of red-ray oil. Apply this oil in circular motions over the areas of pain, particularly the back. This oil functions as an effective remedy for alleviating bodily discomfort. It is recommended to massage the affected areas with the oil both at night before sleep and once during the day, for approximately ten minutes. In many instances, a single application of this oil has been sufficient to

relieve long-standing pain. Once prepared, this oil should be distributed free of charge to those suffering from neuralgia. May all be well.

Stingy In-laws

Question: My cousin has proposed marriage to me, but I have a deep aversion to their family. They have not treated my mother or us kindly. They are excessively self-serving, and our family has never held them in high regard. Over the years, we have heard of their lack of wisdom and tact. From childhood, I have harbored a sense of resentment towards them. Now, whenever they visit our home, they regard me with a gaze that feels akin to how one would look at a sacrificial animal. Recently, they have become infatuated with wealth, and my parents have been drawn to their material possessions. The prospective groom is of little significance to me. Regardless, I find myself unable to accept them. I wish to marry someone from a modest background, though not from this family. God forbid, should this union occur, it would ruin me. They are also exceptionally stingy.

Answer: Recite the phrase "وَأَلْقَتْ مَا فِيهَا وَتَخَلَّتْ" three hundred times and offer a sincere prayer. Inshallah, your prayer will be accepted by Allah (SWT).

Color therapy / Secondary Neuralgia

Question: Approximately four years ago, my grandfather underwent ocular surgery. Although the surgical intervention was deemed clinically successful, he has since been afflicted with intractable and debilitating otalgia. The character of the pain is paroxysmal, initiating as sharp, electric shock-like sensations within the ear and subsequently radiating toward the temporal region and across one hemisphere of the cranium. During episodes of exacerbation, he experiences significant trismus, rendering him unable to open his mouth sufficiently to consume food. These painful episodes typically endure for two to three consecutive days, followed by transient periods of spontaneous remission lasting a similar duration. In the initial phase, his comparatively robust constitution enabled him to endure the suffering. However, with the onset of

senescence and progressive physiological decline, he now spends his nights in severe discomfort, deprived of restorative sleep. Over the course of these four years, he has sought extensive medical care, consulting numerous physicians and undergoing various therapeutic interventions. Although certain modalities have offered temporary symptomatic relief, the underlying condition remains unresolved, with recurrent exacerbations severely compromising his quality of life.

Answer: Within the paradigm of chromotherapy (therapeutics utilizing light frequencies for systemic regulation), the following protocol is prescribed:

- Administer 2 ounces (approximately 60 milliliters) of blue light-irradiated aqueous solution orally, twice daily—specifically in the morning and evening sessions.
- Prior to each principal meal, administer 2 ounces of orange light-irradiated aqueous solution to stimulate vital functions and restore energetic balance.

Unveiling of the Graves (Kashf al-Quboor)

Question: The "Roohani Daak" column frequently mentions various forms of meditation, such as meditation in relation to prayer, meditation for the acceptance of supplications, and Muraqabah for mental focus. Please elaborate on the Muraqabah performed at the shrines of revered spiritual figures, so that its method and purpose can be better understood.

Answer: It is an established spiritual truth that life continues beyond the dissolution of the physical body, transitioning from the material realm into the realm of light. This belief is deeply embedded in our religious faith. Within humanity resides the inherent capacity to become acquainted with and establish a connection to this hidden, metaphysical realm, even while living within the corporeal form. Muraqabah at the graves of those who have transcended this material world is intended to facilitate an encounter with them and to receive spiritual beneficence. In this practice, the meditator redirects their attention away from the physical world and concentrates on the posthumous realm of

existence, known as 'A 'rāf (the intermediate realm). When mental concentration and focus are sufficiently cultivated, the practitioner may succeed in connecting with the soul of the departed. In Sufism (*Taṣawwuf*), this form of meditation is termed **Kashf al-Quboor** (Unveiling of the Graves). This practice can be performed at any grave, though the purposes differ: at an ordinary grave, it serves to reveal the afterlife of the deceased; at the shrines of saints (*Awliyā'*), it is performed to receive spiritual blessings (*fayḍ*) and divine grace. A typical method of performing *Kashf al-Quboor* involves sitting at the foot of the grave, breathing deeply and slowly, then closing the eyes and focusing the mind inwardly upon the grave, as though embarking on a journey into its depths. Depending on the practitioner's mental focus and concentration, success may be achieved within a few minutes; however, in some cases, it may require multiple attempts. It is critical to note that the practice of *Kashf al-Quboor* should never be undertaken without explicit permission from a qualified spiritual guide (*Murshid*). Engaging in this

practice without proper authorization can lead to spiritual risks and complications.

Proliferation of Offspring

Question: My predicament is of a distinct nature, namely, the excessive increase in offspring. My husband earns a modest salary. We have four children—two sons and two daughters—and I am now pregnant with our fifth child. By the completion of six years of marriage, I shall have borne five children. Despite adhering meticulously to recommended family planning methods, the succession of births has continued unabated, causing me profound distress. In the context of limited financial resources, escalating inflation, and an expanding family, tranquility has become unattainable. Neither nutritional adequacy nor economic security is within reach, and my mental state remains in persistent turmoil. With utmost humility, I appeal to you, ‘Azimee Sahib, to inform me: how many children are inscribed in my destiny, and when will this sequence of childbirths cease? Such knowledge would provide some relief to my anguished mind.

Observing the intensifying economic instability and societal deterioration, I am seized by anxiety: how shall I nurture these children, and will I possess the capacity to fulfill the weighty obligation of their upbringing entrusted to me by Divine Providence?

Answer: Destiny (*taqdīr*) is bifurcated into two categories: **immutable destiny** (*taqdīr mubram*) and **contingent destiny** (*taqdīr mu‘allaq*). Within the domain of contingent destiny, human beings are granted a sphere of volitional agency, whereas in matters governed by immutable destiny, personal will is rendered ineffectual. Marriage and procreation pertain to contingent destiny; conversely, the phenomena of birth and death are regulated by immutable destiny. At first glance, a conceptual tension may appear: if birth is subsumed under immutable destiny, how can the occurrence of offspring be a matter of contingency?

The birth belongs to the realm of immutable destiny, while *the determination of the womb*—i.e., from which mother a soul is born—is subject to contingent destiny. The Divine Reality exercises absolute autonomy, ordaining birth from any womb as it so wills.

Within the Divine Ontology, the categories of male and female dissolve; all human beings are perceived as emanations from a singular primordial essence. As the Qur'anic Revelation affirms: *"He it is who created you from a single soul"* (Qur'an 4:1). Thus, the Source is One, while all individual forms are but manifestations imprinted from the Original Archetype. In the matter of childbirth, parental volition can influence the spacing of offspring. Through the exercise of deliberate measures, it is possible to extend intervals between births. You may inquire: why do certain individuals, despite profound longing and exhaustive efforts, remain bereft of children? If procreation pertains to contingent destiny and is accessible to human agency, why is conception sometimes withheld? The Qur'an states: *"And of everything We created pairs"* (Qur'an 51:49).

This principle of polarity necessitates careful contemplation. Every existent entity possesses a dual constitution: an exoteric (outer) aspect and an esoteric (inner) aspect. In the woman, the outward form is feminine, while the inner essence contains the masculine principle;

similarly, the man outwardly embodies masculinity, yet inwardly harbors the feminine principle. The metaphysical law is as follows: when the inner dimensions (*anwār*, or spiritual lights) of both partners are capable of harmoniously merging, a third entity (offspring) comes into existence. This newly formed entity likewise possesses dual aspects, with the predominance of either principle determining the child's gender—masculine predominance results in a male child, feminine predominance in a female child. Where conception fails despite earnest efforts, it is typically due either to a subtle deficiency that eludes empirical detection or to a fundamental incompatibility between the latent energies of the spouses. Specifically, the masculine light within the woman and the feminine light within the man may lack sufficient vitality to achieve full absorption into one another. Since this subtle dynamic lies beyond the purview of ordinary cognition, it remains unexamined and, consequently, unrectified.

Persistent Auditory Sensations (Tinnitus)

Question: For a considerable duration, I have been experiencing continuous auditory phenomena in the form of high-pitched whistling sounds within my ears. Notably, even upon occluding both ears, these auditory sensations persist internally, as if originating within the mind itself. At times, external sounds—such as voices or the noise of a television—become amplified to an unbearable degree, creating the sensation that my eardrums might rupture. A ceaseless internal humming pervades my auditory field. I earnestly seek your guidance in prescribing an appropriate spiritual intervention to alleviate this condition.

Answer:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يَا مُهْلَاثِيلُ، يَا ثَمْتَاثِيلُ، يَا مِيكَائِيلُ، يَا جِبْرَائِيلُ

The following Divine Invocations are to be written and should be carefully enclosed within sterilized cotton to form two wicks. At *ṣubḥ ṣādiq* (true dawn) and again before retiring to sleep at night, one wick should be placed into an earthen lamp filled with pure olive oil (*zaytūn* oil) and ignited. While the

lamp remains alight, the individual should sit or recline in close proximity to it, maintaining a contemplative and receptive state. This practice should be consistently observed for a full cycle of forty days (*arba īn*), without interruption.

Domestic Discord

Question: Having acquainted myself with the precedents, I now submit my own condition for your guidance. We were five sisters; I was the youngest, and was reared with particular affection and indulgence by my parents. Upon marriage, the first year unfolded in happiness and stability. Thereafter, a gradual and inexorable deterioration of circumstances commenced. At present, I find myself reduced to a state of extreme deprivation, struggling even for the most basic necessities. Initially, my mother-in-law and sisters-in-law resided separately, and during that period, the domestic environment permitted a semblance of peace. However, after liquidating their own property, they relocated into our household, thereby exacerbating tensions. The possessions and

dowry provided by my parents have been forcibly taken from me. Within the home, perpetual discord reigns; severe verbal abuse is common. Should I attempt to defend myself, my husband resorts to physical violence; should I remain silent, he refuses to intervene. My mother-in-law and sisters-in-law openly threaten to arrange a second marriage for my husband. His earnings are entirely appropriated by his elder sister. In order to meet my own basic needs, I have been compelled to engage in sewing and embroidery. Existentially, I experience a profound alienation: it is as if I have no proprietorship over my dwelling, and instead live therein as a destitute dependent. Moreover, I am prohibited from visiting my natal home, and my siblings are likewise forbidden from visiting me. Years have elapsed under the burden of these restrictions and indignities. Though I have exercised immense forbearance, the situation has now exceeded the limits of my psychological and physical endurance. In profound desperation, I entreat you to prescribe a spiritual invocation or method that may cause these individuals to depart from my home—or else relieve me

of this affliction—lest, in utter despair, I be driven to self-harm.

Answer: After the night has passed beyond its midpoint, awaken from sleep and perform the ritual ablution (*ghusl*) in a state of full purification. Offer two units (*nafl rak'āt*). Thereafter, seated upon the prayer mat, recite the Divine Name "**Yā Raqīb**—یا رقیب " one hundred and forty-one (141) times with full presence of heart. Upon completion of the recitation, close your eyes and engage in contemplative visualization: envision that your chest is filled with luminous effulgence (*nūr*), and that this celestial light descends upon all members of the household like a gentle, sanctifying rain. By the permission of Allah the Almighty (*in shā' Allāh*), this meditative practice will serve as a spiritual catalyst toward the establishment of your independent abode, and will grant you emancipation from the ongoing injustice and oppression. The prescribed duration for this spiritual regimen is forty days or ninety days, practiced consistently without interruption.

Meat / Physical Ailments

Question: The medical diagnoses from both physicians and traditional healers indicate the presence of intestinal worms in my body. However, I find myself at a loss, as none of the prescribed treatments have yielded any benefit. My vision continues to deteriorate progressively, my blood has become desiccated, and my vitality has significantly diminished. Each rib and joint in my body appears to be disjointed, with their separation becoming increasingly evident. Having exhausted all conventional treatments and finding no relief, I now turn to you in hope, seeking a spiritual remedy. I respectfully request your guidance in suggesting a spiritual cure for my condition.

Answer: At night, once the patient has deep sleep, a designated member of the household should stand at the patient's right side, near the head, and gently, in a subdued tone that does not disrupt the patient's sleep, recite *Sūrah al-Kawthar* (Qur'an, Chapter 108). This spiritual exercise should be performed consistently for a duration of forty (40) consecutive nights. Inshallah, bodily restoration will occur, with muscular and subcutaneous tissues.

Kidney Stones

Question: I have been suffering from kidney stones for several months, and I am currently 62 years old. Despite undergoing various forms of medical treatment, I have found no relief. My urination has been obstructed, accompanied by persistent pain in my lower back, particularly in the region corresponding to my right kidney. A few months ago, a prescription for an herbal remedy was published in the newspaper. I used this remedy for some time, and it provided significant relief. However, I had stored the prescription in my wallet, and unfortunately, a pickpocket stole it, leaving me without the remedy. I kindly request that you re-publish this prescription through your spiritual communication, as not only would it help me, but it would also be beneficial for others in similar need. I would be deeply grateful for your assistance.

Answer: The remedy consists of the following ingredients:

1. Hajar al-Yahood
2. Pearl stone (precious gemstone)

3. Shoora Qalami Jowakhar (an herbal preparation).

Each of these should be finely ground into a powder and sifted through coarse cloth. The mixture should then be directed towards the stomach. This constitutes one dose. Consume it with the following:

- 5 tola of cow's milk
- 5 tola of fennel extract (Aniseed oil)
- 5 tola of Bizori syrup

This treatment should be continued for fifteen days, with one dose taken in the morning and another in the evening. This remedy aims to alleviate the symptoms associated with kidney stones, including pain and obstruction.

Gastrointestinal

Question: I often experience a sensation of bumps or swelling on my tongue when I sleep, and occasionally, my tongue becomes so dry that it develops cuts in various places. Additionally, I feel as though my breathing is restricted, and there is a sensation of being constricted by pressure throughout my body during sleep.

Answer: You are experiencing digestive discomfort. To alleviate this, take a pinch of *Nigella sativa* (black cumin) after meals. Continue this remedy with water for three months, even if the symptoms subside before that.

Long Hair

Question: I have been experiencing a deterioration in my health for the past 8 or 9 years, despite previously enjoying robust health. My doctors have diagnosed me with anemia and have prescribed strength-enhancing treatments. However, my condition continues to worsen. My memory and cognitive functions have become severely impaired, and I have lost significant physical strength. My once thick, long hair has almost entirely disappeared. What is the underlying cause of my illness, and should I continue with conventional treatments, or should I abandon them?

Answer: Recite Surah Al-Falaq once, followed by blowing over water, which should then be consumed thrice daily—morning, evening, and night. In order to address the issue of

blood deficiency, it is recommended to recite the phrases: "Yā Ḥayyū Qablā Kulli Shay'in, Yā Ḥayyū Ba'da Kulli Shay'in- يَا حَيُّ قَبْلَ كُلِّ شَيْءٍ يَا حَيُّ بَعْدَ كُلِّ شَيْءٍ" three times along with *Bismillāh*, and blow over any consumable liquid such as water, tea, juice, milk, etc. This should be ingested regularly. It appears there may be a disruption in the digestive system, particularly within the intestines, accompanied by an excess of heat. Additionally, it seems you may be experiencing a gynecological disorder such as *Leucorrhea* (excessive vaginal discharge). While only Allah possesses the absolute knowledge of the unseen, this insight has emerged from spiritual understanding, providing guidance for potential treatment. From a holistic perspective, both conventional and spiritual treatments should be pursued. It is in accordance with the Sunnah of the Prophet (P.B.U.H.) to seek medical attention. Therefore, it is advised to consult an experienced physician for the treatment of chronic digestive issues and gynecological conditions. Furthermore, traditional Unani medicine may offer valuable benefits in your case, particularly for

balancing the internal humors and restoring vitality.

Lisp

Question: Since my early years, I have faced challenges with verbal fluency. When I attempt to speak, I struggle to articulate words correctly; I often intend to convey one idea, but end up expressing something entirely different. My ability to engage in coherent conversation is impaired, and when responding to queries, my speech falters, resulting in heightened anxiety. I desire to achieve a seamless flow of speech, enabling me to converse confidently on any subject. On occasion, I find myself uttering incongruous or absurd statements, which leads to significant embarrassment afterward. Additionally, I suffer from a lack of volition. I start tasks but fail to complete them, becoming easily fatigued and distracted. I wish to develop intellectual acumen, speak thoughtfully, and foster enhanced discernment and wisdom.

Answer: Before retiring to bed at night, recline on your back and mentally envision a radiant

beam emanating from your heart, gradually permeating into your mind, as though the heart is nourishing the intellect. Maintain this visualization for ten minutes, and then allow yourself to sleep. With consistent practice over the course of one month, Inshallah, you will experience the alleviation of your cognitive and communicative deficiencies.

Sciatica Pain (Lumbago)

Question: I have been suffering from pain in my left leg for approximately six months, extending from the hip to the heel. This pain intensifies when I stand or walk for extended periods, and my leg becomes numb. The intensity of the pain is such that I am unable to walk or even stand. This condition has rendered me debilitated and helpless.

Answer: The condition described is indicative of sciatica (lumbago). It is advised to take a transparent green bottle and fill it with pure linseed oil up to its neck. Place this bottle in a location that is exposed to sunlight throughout the day for a period of 40 days. It is crucial that the bottle remains undisturbed by rain or external elements during this period. After the

completion of 40 days, remove the bottle and apply the prepared oil by massaging it onto the knee of the affected leg. It is anticipated that, with the grace of Allah, consistent application of this oil over the course of one week will lead to a cessation of the pain, potentially offering long-term relief.

Career Advancement

Question: I have been working for sixteen years, and my performance has not only been satisfactory but is often praised by my superiors in the office. Despite this, after all these years, I have yet to be granted permanent status or any promotion. I cannot comprehend why, as I perform my five daily prayers and have never missed a fast since it was made obligatory upon me. Yet, I continue to face failures in this regard.

Answer: If your adherence to the practices of prayer and fasting is driven by the belief that such acts will directly lead to worldly outcomes aligned with your desires, then this approach is flawed. Prayer and fasting are obligatory acts commanded by Allah, and these practices, while essential for spiritual

growth, should not be seen merely as means to an end for resolving worldly issues. Just as eating and drinking are necessary for the sustenance of the body, prayer and fasting nurture the soul. Through the performance of these acts, the soul receives strength, and our connection with the Divine is deepened. However, to approach prayer and fasting with the mindset that they are tools solely for overcoming personal struggles or achieving material gains is an incomplete understanding of their purpose. Allah, in the Quran, has warned against such an attitude, stating that for those who perform their prayers without understanding or true devotion, their prayers can lead to their own ruin. Your query suggests that your focus on prayer and fasting has shifted from being a means of spiritual connection to a tool for alleviating worldly concerns. When this mindset infiltrates the heart, it leads to spiritual stagnation, diminishing the true essence of these practices. This stagnation unsettles the human consciousness, leading to restlessness and a feeling of helplessness. It is this restlessness that has rendered you frustrated in your career and personal endeavors. Reflect

on your intentions. Perform your prayers for the sake of Allah, not as a mechanism for worldly resolution. Establish this connection with sincerity, and, Inshallah, a shift in your mindset will naturally bring clarity and resolution to your challenges. Your issues, including the lack of career advancement, will align in accordance with a deeper, more meaningful spiritual practice.

Persistent Dermal Pruritus

Question: For several years, I have been afflicted with a persistent dermatological condition characterized by chronic pruritus. Despite consultations with numerous esteemed specialists, no sustainable remedy has been achieved. The manifestation of the disorder primarily involves intense itching localized at the hair follicles across my body, although the skin surface appears clinically unremarkable. Certain regions, particularly the chest and scalp, exhibit mild erythema. A distinctive symptom is the exudation of a white, granular secretion from the scalp follicles, resembling semolina, which subsequently hardens and exacerbates the

itching. Consequently, I have experienced total alopecia of the scalp, and more recently, hair loss has commenced in the eyebrows and beard. Having exhausted conventional treatments, I now seek recourse through your spiritual and psychological guidance.

Answer: It is advised to abstain entirely from the consumption of red chili and all forms of meat, including eggs. Additionally, a strict reduction of sodium (salt) intake in daily meals is essential. Each night before sleep, ingest one tablespoon of pure olive oil. Concurrently, perform a full-body massage with olive oil, allowing the oil to be absorbed for approximately one hour before bathing. Refrain from using synthetic soaps; instead, cleanse the body with natural chickpea flour (besan). For bathing, prepare a decoction by thoroughly boiling neem leaves in water and use this infusion for purification. Should neem leaves be unavailable, Dettol may be added to the bathwater as an alternative.

Financial Hardships

Question: I am approximately fifty years old. Since developing an awareness of life's complexities, the majority of my existence has been characterized by persistent anxieties. By the grace of Allah the Almighty, I am employed in a reputable institution and receive a reasonable salary. Nonetheless, financial instability continues to afflict my life. Furthermore, my health is gradually deteriorating. Each time prospects of improvement arise, unforeseen difficulties emerge, thwarting any potential resolution. No undertaking seems to reach completion without entanglements and obstacles. Presently, I seek to sell my residence. Although numerous prospective buyers express initial commitment, they subsequently fail to proceed, leaving the matter unresolved. I humbly request that you prescribe a spiritual practice (wazifah) that may facilitate the expeditious and satisfactory sale of the property. In addition, I request a permanent litany (wird) by means of which Allah the Almighty may bestow enduring health, vitality, abundance in sustenance, and blessings.

Answer: Allah the Almighty commands: "O House of David, establish gratitude as your

constant practice, for few among My servants are truly grateful.” (Qur'an) Moreover, He declares: “Indeed, Allah does not love the prodigal.” (Qur'an)

Although it may appear severe, it is necessary to observe that both conditions — ingratitude and extravagance — are discernible within your disposition. True gratitude consists not merely in verbal acknowledgment but in the proper utilization and safeguarding of the divine bounties bestowed upon one. Whether consciously or inadvertently, you have engaged in a form of negligence towards the correct administration of these blessings, thereby becoming implicated in extravagance.

Under such circumstances, reliance solely upon ritualistic recitations (wazā'if) would be insufficient. Rather, what is imperative is a profound internal audit and transformation of your cognitive and spiritual orientation (tarz-e-fikr). With sincere self-reform and realignment of intention towards Allah alone, the conditions of your external life, by His permission, shall gradually and naturally reconfigure towards ease and abundance.

Perceiving the Deceased

Question: Following the demise of my elder brother, who departed from this world at the age of twenty-eight approximately three months ago, I have been engulfed in profound grief. Due to an intense emotional attachment, ruminations concerning him pervade my consciousness continuously, both during waking hours and in sleep. The sustained psychological burden has culminated in the onset of a severe gastric ulcer. Additionally, I experience persistent visual intrusions wherein images of my deceased brother recurrently manifest before my inner vision, depriving me of any mental repose. The traumatic scenes surrounding his passing relentlessly replay in my mind. I seek your guidance in prescribing a spiritual regimen (wazifah) that might assist in ameliorating my psychological distress and reestablishing mental and emotional stability.

Answer: As a spiritual remedy to mitigate the effects of complicated grief and the resultant cognitive-emotional disturbances, it is advised that you recite the Qur'anic verse

"Kullu nafsin dhā'iqatul mawt-كلُّ نفسٍ ذائقةُ الموت" one hundred times after the 'Isha (night) prayer each day. With steadfast practice and Divine permission, within approximately two weeks, the acute intensity of bereavement trauma will diminish.

Fear of Death's Relief

Question: I seek a spiritual practice (wazifah) that can be recited at night before sleep, which will assist in alleviating my fear of death.

Answer: To address this existential anxiety, a spiritual practice is proposed that integrates both physical and mental aspects for comprehensive healing. Upon waking, prior to sunrise, take a sip of water and, using a dropper, place one drop of this water into half a chestnut (roughly a small handful) of water. Then, transfer a single drop of this water into another half chestnut of water. Subsequently, take a drop from this mixture and place it on a spoonful of pure, unadulterated honey. Consume the honey in the morning on an empty stomach, ensuring to refrain from ingesting anything else for at least thirty minutes afterward. Before consuming the

honey, recite the phrase "Inna Lillahi wa Inna Ilaihi Raji'oon-إِنَّا لِلّٰهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ" once, reflecting upon its profound meaning, which invokes a sense of surrender to the divine and acceptance of life's cyclical nature. This practice should be maintained for a duration of two months, incorporating a reduction of salt in meals by one-quarter.

Conditions for Meditation

Question: I have been reading the "Roohani Daak" column regularly and with interest for several weeks. I now wish to derive benefit from the practice of meditation and seek your esteemed guidance on this matter. I humbly request that you elaborate on the necessary conditions, timings, and requirements for effective meditation practice.

Answer: The most pivotal condition for meditation is the presence of a qualified guide or teacher who can provide personalized direction. As meditation is a deeply spiritual practice, its effectiveness is often contingent on the correct guidance of an experienced mentor. The timing and conditions for meditation can, however, vary

depending on individual circumstances, though certain general guidelines can be offered. Typically, the optimal times for meditation are in the quiet hours before sleep at night or in the early morning before sunrise. Furthermore, meditation should ideally be conducted in an environment that is both well-ventilated and possesses a subdued or dim lighting, as this promotes mental clarity and enhances the meditative experience. In terms of posture, it is essential that the practitioner adopts a seated position that ensures comfort and stability, avoiding any strain on the body or tension in the nervous system. Meditation should not be practiced while lying down, as this can foster a state of physical relaxation that may hinder concentration.

Meditation, in terms of its visual focus, encompasses various types. These include the meditation on the Divine Name (Ism-e-Zaat), the meditation on the Sheikh (spiritual guide), the meditation on the Prophet (P.B.U.H.), the meditation on the heart (Tasavvur-e-Qalb), the meditation on the six subtle centers (Lata'if-e-Sitta), the meditation of light, the meditation of divine illumination, and others.

You are permitted to engage in meditation; visualize gazing into the depths of your heart, where you may observe a dark point. Once this point becomes manifest in your perception, kindly inform us through written correspondence.

The Treatment through Marriage/Hysteria

Question: I have been suffering from seizures, for which my parents have sought various forms of treatment, including consultations with traditional healers and both medical and homeopathic approaches. The prescribed treatment was initially set for six months, but the condition persisted for a year. This illness has profoundly impacted my life, leading me to abandon my education. For an extended period, I have remained confined to my home, unable to travel independently, visit neighbors, or even sit in the presence of others. This condition has been ongoing for 15 years. When a seizure occurs, I am initially aware of its onset, but I lose consciousness afterward, with no recollection of what transpires. My family reports that I faint, and if I am standing, I fall. Just yesterday, while

preparing roti, I suddenly collapsed and lost consciousness in the kitchen. I am unmarried, and no matrimonial proposal has been made to me thus far.

Answer: You are experiencing symptoms indicative of hysteria. It is advisable to first address the underlying causes, such as menstrual irregularities or deficiencies, which may be contributing to the disorder. Once these issues are properly treated, the frequency of the seizures is likely to diminish. An effective treatment approach for your condition may involve the use of Unani (Greek) medicine. Additionally, a beneficial course of action could be marriage.

The Aversion of a Fiancée

Question: The bones of both my shoulders are excessively prominent, with the right shoulder being more protruded than the left. Kindly prescribe a treatment for this condition. Additionally, my face bears scars resulting from smallpox. My parents arranged my engagement during my childhood. Now, however, my fiancée not only avoids appearing before me but actively turns away

in aversion when she sees me, despite my never having engaged in any misconduct that could justify such disdain. The only cause I can surmise for her revulsion is that I am comparatively less attractive. I earnestly seek your guidance for a remedy that might transform her aversion into affection. I write to you with the reverence due to a spiritual elder, sharing the sentiments of my heart.

Answer: Each night, after completing all daily tasks and prior to sleeping, recite the invocation

Bismillāh al-Raḥmān al-Raḥīm, Bismillāh al-Wāsi‘ Jalla Jalāluhū-

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ۝ بِسْمِ اللَّهِ الْوَاسِعِ جَل جَلالُه

one hundred times, preceded and followed by the recitation of *Durood Sharif* eleven times. Thereafter, sit with eyes closed and vividly visualize your fiancée. Maintain this visualization for ten minutes and then go to sleep without engaging in any other activity. The prescribed duration for this practice is forty days plus one additional day.

Anxiety Concerning Death

Question: Whenever I engage in reading, an overpowering thought besieges my consciousness—the fear that, God forbid, my beloved mother might pass away. The very notion of her departure is tantamount to my own death. This distressing thought persistently assails me; I weep profusely and supplicate before Allah the Almighty for the prolongation of her life.

Answer: Prepare a wooden platform measuring approximately 2x2 feet. Each night, prior to sleep, seat yourself upon this board in a cross-legged posture and recite "Yā Hayy Yā Qayyūm" one hundred times with full spiritual attention. Continue this discipline nightly until the intrusive and distressing thoughts are alleviated.

Nocturnal Convulsions Episodic

Question: For the past seven years, I have been afflicted by a perplexing ailment that has eluded diagnosis and comprehension. Upon awakening from sleep, I experience sudden convulsive jerks accompanied by involuntary screams. My limbs undergo spasmodic rigidity, and my tongue often becomes injured as it is caught between my

teeth. Post-episode, I suffer from transient amnesia, rendering me unable to recall prior thoughts or comprehend conversations. Following such episodes, an intense sensation of coldness overtakes my body.

Answer: In conjunction with ongoing medical treatment, it is strongly recommended that you engage in the continuous silent invocation (dhikr) of "Yā Salāmo" (O Source of Peace) throughout daily activities—whether walking, sitting, or during the state of ablution (wudū') and even without it. From a metaphysical perspective, it is observed that subsequent to the subsiding of the sun's heat, as the period of solar decline (zawāl) commences, a toxic emission from the earth's surface occurs. This gaseous release is believed to be highly detrimental, capable of perturbing the human nervous system and potentially inducing convulsive phenomena. A spiritually-focused engagement during this critical time, particularly through deep concentration in the performance of the Zuhr (noon) prayer, enables the luminous spiritual radiations of the prayer to shield the individual against the deleterious effects of the noxious gases. It is thus advised that during Zuhr

prayer, you prolong the prostrations (sujūd), reciting "Subḥāna Rabbī al-Aʿlā- سبحان ربى الاعلى" ("Glory be to my Lord, the Most High") not merely three times, but elevating the recitation to eleven times in each prostration.

Psychiatric Disorder/ Asaib

Question: A close relative persistently experiences visual hallucinations of a naked figure, which are not confined to states of sleep but occur even during wakefulness. The apparition remains present even when she closes her eyes. Concurrently, she exhibits involuntary verbal aggression in the form of profanities. While spiritual practitioners have attributed this phenomenon to an external spirit (ʿĀsīb), clinical psychologists have diagnosed it as a psychiatric condition. Despite undertaking therapeutic interventions in both spiritual and psychiatric domains, no significant improvement has been observed.

Answer: The therapeutic protocol is straightforward: for a period of one month, completely eliminate salt from her diet, and administer one teaspoon of pure honey twice

daily—once in the morning and once in the evening.

Spiritual Apathy and the Disengagement from Prayer

Question: I had been diligent in performing the five obligatory prayers and consistently engaging in the recitation of the Qur'an. However, for the past two years, I have found myself experiencing a profound disinterest in both the performance of prayers and the recitation of the Qur'an. My longing is to return to the same level of devotion and commitment that I once had in my religious practices.

Answer: It is essential to rise early each morning, regardless of the circumstances. For a sustained period of ninety days, ensure the regular performance of the Fajr prayer in congregation. Upon completion of the congregational prayer, dedicate time to the recitation of the Qur'an, even if only in brief intervals, while seated in the mosque courtyard. Following a consistent practice for one hundred days, this routine will become

deeply ingrained, ultimately establishing a lasting commitment to both the prayer and the recitation of the Qur'an.

Blessing or Burden

Question: In the last few months, I have been encountering situations that have left me both astonished and confused. Frequently, when I lie down alone and contemplate a certain subject, an unexpected and extraordinary thought will arise in my mind. Remarkably, a few days later, this thought materializes into reality. Here are two examples: One day, I suddenly had the thought that I should cease communication with those around me. I was bewildered by this strange thought that entered my mind. A few days later, the people around me stated, "Do not speak to us anymore," and thus, our communication ceased. More recently, I attended a job interview at a factory. The next day, I was informed that I had passed the interview and was invited to come to work. After returning home, I lay down, and an unusual thought came to my mind: "What if there is a fire in the factory, and

I become trapped?" This thought caused a subtle wave of fear to surge within me. Despite the fear, I gathered my courage and went to work the following day. Shortly after, a fire broke out in the factory, and the section where I was working was engulfed in flames. The fire was intense, but with perseverance, I managed to escape the danger. This heightened intuitive ability, which seems to manifest unexpectedly, has caused me considerable mental distress. On one hand, it is a rare and valuable ability that few possess, yet on the other hand, the mental turmoil it generates has left me in a state of bewilderment and concern. I seek your guidance in understanding and managing this phenomenon.

Answer: It is indeed remarkable that an ability which typically requires years of disciplined effort and spiritual exertion has spontaneously manifested within you. However, this has led to a state of mental disarray. In the domain of spirituality, there is an established principle that when a disciple's mental and spiritual training is not properly developed before the awakening of such powers, it can lead to considerable psychological disruption. In

other words, an ability that should be a divine blessing can, in such circumstances, transform into a mental burden. This phenomenon underscores the importance of receiving proper spiritual guidance. It is essential to study esoteric knowledge under the supervision of a master who possesses deep insight into the intricacies of the human mind and soul. Such a mentor can help channel these abilities effectively, ensuring they contribute positively rather than lead to mental chaos.

Insomnia

Question: My daughter, aged 29 and the mother of three children, has been experiencing a disturbing condition for the past two and a half years, and it is causing significant concern within our family. Medical professionals have found no apparent physical ailment, but her condition continues to worsen. Two and a half years ago, five months before the birth of her child, she began reporting unusual experiences. She described that at the time of Tahajjud (the night prayer), a voice would call her,

instructing her to get up and pray. She would rise and perform her prayers, reciting short surahs from the Quran in another room. This continued for several days until, one night, while reciting these surahs, a strong wind blew, and the light went out. Despite the darkness, she continued reading by candlelight. As she recited, she began feeling intense fear, as though a dark force entered her ear. She began to tremble and eventually went to sleep. Following this incident, she ceased all activities, became increasingly silent, and experienced constant auditory hallucinations, hearing voices throughout the day instructing her on what to do. She also describes a sensation of emptiness in her head and a sense of anxiety. On some occasions, she perceives strange images and feels as though her body is being tightly bound. Despite her previous commitment to the five daily prayers, she has stopped performing them. She spends most of her day lying in bed and is unable to sleep.

Answer: On a sheet of paper, inscribe the following

يَا مَهْلَايْلُ

يَا ثَمْتَائِلُ

يَا مِيكَائِلُ

يَا جِبْرَائِلُ

Fold the paper into a wick-like form and wrap it with cotton. Using ghee or olive oil, light the cotton-wrapped paper in a location where the smoke can reach the individual. The smoke from this act can help dissipate negative spiritual energies. This should be performed at night to ensure the presence of darkness, which aids in the purification process.

Regression of Spiritual Practices (Wazifa)

Question: My mother, who is over fifty years old, seems to be suffering from an unknown illness. She has stopped eating properly, and as a result, she frequently speaks incoherently. At times, she claims that a witch is attached to her, and other times she believes a jinn has possessed her. She also constantly mentions the names of various saints, saying, "Today, so-

and-so saint visited," or "So-and-so Sufi will visit." What is even more concerning is that, before dawn, she often leaves her room and we have a difficult time finding her. I have observed this condition since childhood. Please, can you explain what might be happening?

Answer: It appears that your mother has engaged in reciting a spiritual practice (wazifa) without the supervision of an experienced guide. The recurrence of the effects of this spiritual practice (wazifa) had occurred, which could not be remedied. This is my humble request, and I pray that Allah the Almighty grants her health. No spiritual practice or recitation (wazifa) should be performed without the supervision of a qualified and experienced spiritual guide, as doing so may lead to unforeseen consequences. Furthermore, excessive engagement in such practices should be avoided, as it can result in imbalances that may adversely affect one's mental, physical, and spiritual well-being. It is crucial to understand that every spiritual practice, be it a name, verse, or surah, carries a specific energy and power. When this energy

accumulates within the individual, it can lead to an imbalance, causing various forms of affliction, as the energy is not being harmoniously regulated. Allah mentions in the Quran about the immense power of His words, stating that if the Quran were revealed upon mountains, they would crumble in awe. This highlights the tremendous power inherent in the Quranic verses, which requires mindful contemplation and balance. It is advised that no spiritual practice should be undertaken without the guidance of a qualified spiritual teacher (murshid), who understands the intricacies of spiritual energy and its effects on the individual. Additionally, engaging in too many spiritual practices or recitations can disrupt the mental, physical, and even financial well-being, as the accumulated energy may not be properly managed.

Reciprocal marriage arrangement

Question: My brother's marriage was arranged with my husband's sister. However, there are conflicts between my sister-in-law and my brother, which are affecting my married life as well. My sister-in-law has moved

to her brother's house, and I have been sent to my brother's house. My in-laws are pressuring my brother to divorce his wife, and if that happens, as an act of retaliation, my husband may divorce me as well. Although both my brother and my husband are not willing to do so, I am in a difficult situation. Please, for the sake of God, advise me on what to do.

Answer: Before going to bed, recite Surah Ikhlas 41 times and go to sleep without speaking further. While lying down, close your eyes and, in your mind, envision your husband. Similarly, your brother should recite the same Surah 41 times and, without speaking, lie down imagining his wife. Continue this practice until the matter is resolved. Remain confident that divorce will not take place, and both households will remain intact.

Unfaithful Husband

Question: I have, out of emotional distress, referred to you as my father because, despite my biological father's presence, I have never truly experienced what it means to feel a

father's love. My father has become deeply entangled with a promiscuous woman. My childhood was spent in sorrow. Whenever I see a father expressing love for his children, tears well up in my eyes. The water stains on this letter are the tears that have fallen from my eyes. Please, for the sake of God, guide me to a prayer that, by His blessings, can free my father from the grip of this woman.

Answer: Every night after the Isha prayer, recite the entire Surah Ar-Rahman (from the 27th Juz) three times, without speaking to anyone, and then retire to your bed, visualizing the image of your father as you drift into sleep. Continue this practice for ninety days. If any day is missed, simply make it up later. However, on the days when you are unable to perform the recitation, continue to visualize the image of your father in your mind. Rest assured, through this practice, you will receive your father's love, and your mother will regain her husband's undivided attention, God willing.

Bone Disease

Question: We are deeply distressed by the affliction of our elder brother. He had developed an inflammation of the liver, which, by divine grace, eventually healed. Two or three years later, he began experiencing persistent pain in the bones of his ankles, which continues to this day. Despite extensive medical treatment, there has been no improvement. His cognitive faculties have also weakened significantly; although he was taught reading and writing, he tends to forget everything shortly thereafter. His memory retention is extremely poor. He displays excessive anger, pronounced irritability, and rarely laughs—occasionally managing only a faint smile. We earnestly request that you prescribe a remedy through which he may be restored to full health.

Answer: Whenever administering any beverage to your brother, it is advised to recite once over it:

"Bismillah al-Rahman al-Rahim.

Inna Allaha 'ala kulli shay'in qadeer"

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ - اِنَّ اللّٰهَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ

and then gently blow upon the drink before offering it to him. This spiritual intervention should be observed consistently for a continuous period of ninety days.

The Doppelgänger (Hamzād) and the Jinn

A dream is, in essence, a reflection of the Preserved Tablet (Loḥ Maḥfūẓ). Allah the Almighty declares in the Qur'ān: "*We created all things in pairs.*" Consequently, every entity casts two reflections: one upon the earth and another corresponding reflection upon the celestial plane. In the state of wakefulness, human perception is confined to the terrestrial shadow: a house casts the shadow of a house; a tree projects the shadow of a tree; a human being manifests as the shadow of a human figure. However, during dreams, perception is redirected toward the celestial counterpart—the shadow reflected on the higher realms. This celestial reflection appears during sleep with the same vividness and coherence that material phenomena display in the waking state. Upon returning to wakefulness, the vision of this celestial shadow disappears, for it lies beyond the grasp of the

sensory faculties. It is essential to recognize that what is commonly referred to as the "sky"—the blue expanse visible to the naked eye—is not the true celestial domain but merely the boundary of human sight.

Sufi metaphysical doctrine divides the human constitution into three essential components:

- **Rūḥ-i-A'zam** (*The Supreme Spirit*),
- **Rūḥ-i-Insānī** (*The Human Spirit*), and
- **Rūḥ-i-Ḥaywānī** (*The Animal Spirit*).

Qalandar Baba Auliya (R.A.) assigned specific terminologies to these aspects:

- *Nasma Muṭṭaq* (Absolute Subtlety) for the Supreme Spirit,
- *Nasma Mufrad* (Singular Subtlety) for the Human Spirit, and
- *Nasma Murakkab* (Composite Subtlety) for the Animal Spirit.

The *Nasma Murakkab*, or the *Animal Spirit*, is referred to as the *hamzād* (doppelgänger). When the *hamzād* perceives the reflection on the terrestrial plane, this state is termed wakefulness. When it perceives the celestial

reflection, the experience is recognized as dreaming. In Sufi cosmology, the *hamzād* is conceived as a complete human entity composed of luminous energies, encompassing and interacting with the corporeal body made of flesh and bone.

Pruritus occurs upon tactile contact/itching

Question: The onset of my condition began approximately four or five years ago, during the winter months, when I experienced itching solely on my knees. Scratching resulted in the formation of a rash, which would eventually heal on its own. However, the situation has since worsened. Now, even the touch of hair on my face triggers intense itching. The area around my lips and chin has darkened, while the skin around my eyebrows has turned pale. If someone grips my hand or any part of my body too forcefully, itching ensues, and the affected area darkens upon scratching. Additionally, prolonged sitting, especially on my shoulders or heels, induces this discomfort. Now, the sensation of this affliction has spread from my shoulders down to my lower back.

Answer: The skin comprises three distinct layers, and when toxic substances infiltrate the innermost third layer, a phenomenon such as the one described occurs. The presence of toxic materials in the bloodstream leads to this condition. However, the causes of these toxic substances accumulating in the blood, and the reasons behind their lack of natural expulsion, constitute a separate area of inquiry. In women, the density of blood is significantly influenced by the menstrual cycle. It is essential to address the menstrual cycle with appropriate care, including regular treatment and avoidance of potential imbalances.

Heroin/ Intoxication

Question: My middle son, who is about twenty-two years old, was very righteous and obedient until recently. He had love in his heart for everyone. However, now, his association with bad company has caused him to deteriorate. He no longer listens to anyone, even his parents. Despite all efforts, both gentle and stern, to guide him, he only does what he desires. His association with

these bad boys has led him to addiction. When we try to stop him, he gets angry, starts shouting, and even threatens to kill himself. He blames himself. His health, which was once good, has deteriorated significantly. On a few occasions, his elder brother caught him using heroin, and he claimed, "I am not addicted, I just took a few puffs occasionally when a friend offered it." I informed him about the dangerous effects of addiction and the consequences of associating with bad company, and explained everything with kindness, affection, strictness, and reprimanding. Yet, he remains unmoved. Now, he has even lost interest in work and chores. I humbly request that you provide a spiritual remedy so that my son returns to the righteous path and regains his love and affection for the family. May he abandon all his bad habits, and may I find peace from this painful distress.

Answer: When your son is deep in sleep at night, recite Surah Al-Lahab (the 111th Surah) 19 times and, focusing on his image, blow over him. Do this for forty days, along with providing him with professional medical treatment to help him break his addiction. After his

treatment, take him to a different city so that he remains away from his harmful companions for at least three months. During his treatment in the hospital, ensure that a family member stays with him 24/7. This is crucial as his friends may visit under the guise of concern and give him drugs, preventing his recovery. Additionally, paint a piece of white glass, around 9 to 12 inches, with blue color, and show it to your son repeatedly.

Bone Structure / Emotional Well-being

Question: I experience frequent anger, often triggered by trivial matters. This anger is gradually undermining my health. Could you suggest a method that would help me relinquish this anger? Additionally, I tend to internalize every sorrow, often engaging in self-talk. I seek guidance to overcome this tendency. I would remain eternally grateful for any advice. Lastly, since the birth of my child, I have experienced a significant decline in my physical health, transforming from a state of vitality to one resembling a mere skeletal frame. Despite being in excellent health before marriage, this deterioration occurred

post-partum. What remedies might you propose to restore my well-being?

Answer: It is recommended to rise before dawn and, after performing the Fajr prayer, recite the names "Ya Hafeez," "Ya Shafi," and "Ya Kafi- يا حفيظ يا شافي يا كافي " eleven times. Afterward, blow upon a glass of water and consume it. Additionally, it is advised to incorporate more sweet foods into your diet while reducing the intake of salty foods. Continue this practice consistently until full restoration of health is achieved.

Heart's Companion

Question: I am committed to performing my prayers and strive diligently to avoid sin. However, I am frequently burdened by intrusive negative thoughts, and my heart often concurs with them. My conscience continuously reprimands me for this. Could you kindly suggest a spiritual practice that would help me achieve greater concentration during prayer and alleviate these disruptive thoughts?

Answer: On one occasion, the Prophet Muhammad (P.B.U.H.) was addressing his companions, discussing the virtues of the Muslims who would follow them. A companion inquired, "O Messenger of Allah, may our parents be sacrificed for you, will the Muslims who come after us be better than us?" This question displeased the Prophet (P.B.U.H.), who responded, "By Allah, if you were to cease sinning, Allah would replace you with a people who would not sin."

Beloved, it is intrinsic to human nature to be susceptible to sin. Were this inclination removed, it would extinguish the essential sense of remorse, which is critical in maintaining humility before Allah. Remorse is the driving force behind our spiritual rectitude.

For fostering concentration during prayer and mitigating distracting thoughts, engage in the recitation of "Ya Hayyu Ya Qayyum" a hundred times prior to your prayer. Subsequently, close your eyes for five minutes, and contemplate the profound reality that Allah is observing you. Through sustained practice, this spiritual discipline will gradually enhance your focus, enriching the depth of

your prayer and cultivating a more attentive and serene mind.

Emishes on the Lips

Question: As a child, I experienced perspiration on the area above my lips, which I attempted to remove with a used blade. This action resulted in the formation of a dark stain in the same area. Could you suggest a method to eliminate this blemish, as it is aesthetically unpleasing?

Furthermore, my complexion, which was once fair, has been gradually darkening. Could you provide a solution to restore my skin tone to its original clarity?

Answer: Prepare five slices of apple and place them in a dish of sugar overnight, exposed to the open sky. Ensure that the slices are covered with a fine sieve. Upon awakening, cleanse your face thoroughly, consume the apple slices, and follow with a glass of milk. For the persistent dark spot, apply a specially prepared oil containing red rays. This oil should be applied once during the day and once before sleep to the affected area. To prepare

this oil, the following procedure should be followed:

Take pure flaxseed oil and pour it into a white glass bottle. Wrap the bottle in red cellophane and paper, commonly used for decorative purposes on bottles. Secure the bottle with a strong clasp and place it in a location that receives direct sunlight throughout the day, ideally on a wooden surface. Allow the bottle to remain in the sun for a continuous period of forty days. After this duration, the oil will be sufficiently prepared for application.

The Mystical and Unconventional Individuals

Question: It is often observed that certain individuals, both children and adults, exhibit behavior that seems distinct from others. For example, they may lack awareness regarding their clothing, exhibit disordered eating habits, speak incoherently, and lead lives characterized by chaos and disorder. Such individuals are often labeled as "abnormal" and subjected to various forms of treatment. Women, in particular, are sometimes said to be possessed by spirits or ghosts, leading to

recourse to spiritual rituals or, in some cases, being left to their own fate. Extraordinary occurrences are frequently attributed to them, such as prophetic statements or the fulfillment of their words. Some regard them as divinely inspired individuals, while others consider them frauds or mentally disturbed. However, what is the truth behind this phenomenon? Could you please shed light on the scientific and spiritual explanation for the benefit of the public?

Answer: Human thoughts and actions are governed by the mind and its intricate functions. The mind can be divided into two primary components: the conscious and the unconscious. These two faculties guide the workings of the human mind, which itself consists of a complex network of cells. The personality, abilities, and actions of an individual are directly influenced by the functioning of these cells. In most individuals, these cerebral cells are open and operate within their usual capacities. However, when a greater number of cells become activated, the person can develop extraordinary capabilities. For instance, individuals whose brains open around two hundred cells often

emerge as great scientists or thinkers. However, such individuals are rare.

For optimal functioning, it is essential that the balance between the conscious and unconscious mind be maintained. If these brain cells, which are essential for maintaining sensory balance, are overcharged and activated disproportionately, it disrupts the equilibrium of the conscious mind. This imbalance often occurs when latent, metaphysical abilities awaken in an individual for some reason. In such cases, these metaphysical or unconscious faculties become more active than the conscious ones, but without the necessary balance.

This phenomenon is classified as a disorder or abnormality. The only remedy lies in spiritual expertise. A spiritual practitioner, skilled in the management of these energetic cells, can intervene to restore balance and normalcy. This is a process that can only be performed by those who possess knowledge of spirituality, spiritual powers, and the methods of healing through such forces. Otherwise, individuals experiencing this condition should

be left undisturbed, with an emphasis on avoiding harm or coercion.